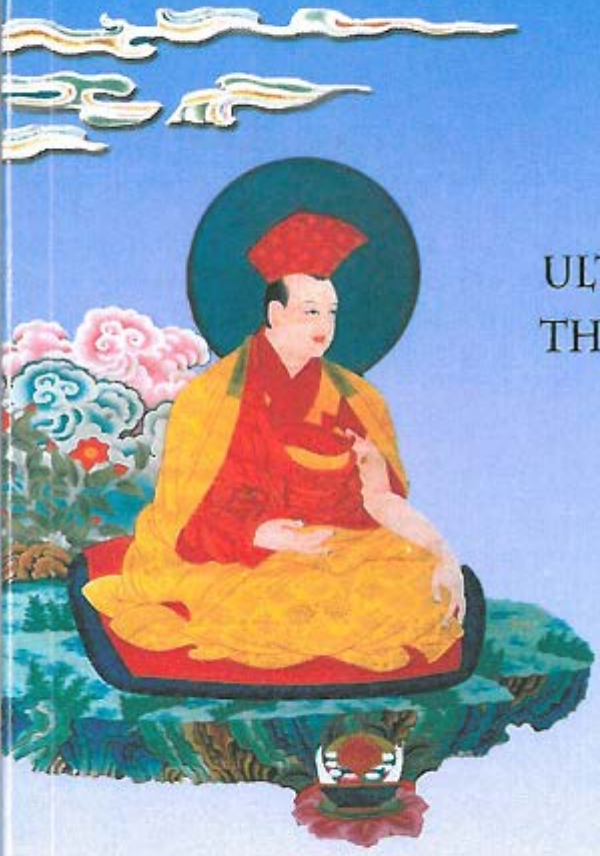
A JUGGERNAUT OF THE NON-DUAL VIEW



ULTIMATE TEACHINGS OF THE SECOND DRUKCHEN GYALWANG JE

BY TONY DUFF

A Juggernaut of the Non-Dual View

ULTIMATE TEACHINGS OF THE SECOND DRUKCHEN, GYALWANG JE

BY TONY DUFF
PADMA KARPO TRANSLATIONS

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Introduction

This book is primarily about the ultimate view of reality as understood in the Kagyu tradition of Tibetan Buddhism. It is based on a Tibetan text called *"Chariot of Establishment", Treasure Trove of a Mind Absorbed in the Profound Meaning*. The author of the text, Gyalwang Je, was the second Drukchen or second head of the Drukpa Kagyu lineage. He lived during the fifteenth century C.E. and was famous for his realization of the ultimate view and his ability to explain it.

The *Chariot of Establishment* text is a compilation of transcripts of teachings on the view. The theme of the teachings is the establishment of the profound view of reality as understood in the Drukpa Kagyu school. Their style differs from the usual style of philosophical explanation found in Tibetan Buddhist texts. They contain a number of points of interest, of which the following will be examined in this introduction:

- The Drukpa Kagyu is an important branch of the Kagyu lineage but very few Drukpa Kagyu works have been translated into English.
- The Drukchens are important within Tibetan Buddhism but very few of their works have been translated into English, with this being the first text of the second Drukchen to appear.

- The view of the Kagyu tradition in general is presented here, which means that the teaching on the view called "Other Emptiness" (Tibetan, "zhantong") is presented, though it is noteworthy that the Drukpa Kagyu tradition does not use the term "Other Emptiness" to describe it.
- The view according to the non-dual tantra named the Kālachakra Tantra is emphasized, though there is thorough coverage of all three aspects of Unsurpassed Yogatantra—mother, father, and non-dual tantras—and how they are related.
- Many important definitions related to the view are presented in ways that have not been seen in English to date, and these are thoroughly explained in commentary, notes, and a glossary provided by the author, Tony Duff, who spent many years translating for important Drukpa Kagyu teachers.

1. The Author of the Text, Gyalwang Je, and his Lineage

The Kagyu tradition began in ancient India and was brought to Tibet in the eleventh century C.E. by Marpa the Translator [1012–1097]. The name "Kagyu" means "the lineage of instructions given as commands for practice". The hallmark of the Kagyu tradition has always been practise of the tantras following the oral instructions of a qualified guru. The followers of the Indian tradition and the earlier followers of the tradition in Tibet were lay people. They did not follow the monastic system which intends to create the causes of a later enlightenment, but followed the yogic system of the tantras which intends to manifest enlightenment in the present.

Marpa had four main disciples but passed the lineage primarily to one called Milarepa, who became the most famous of Tibetan

yogins. Milarepa had several disciples but passed the lineage primarily to one called Gampopa. Gampopa passed the lineage to many disciples with the result that the Kagyu tradition developed many branches of transmission. Amongst these disciples, there were three yogin disciples from the East of Tibet who were very highly accomplished. One of them, called "Grey Hair from the East", became known as Karmapa, and his lineage, the Karma Kagyu, became one of the important branches of the Kagyu lineage. The second of the three men from the East was Phagmo Drupa; most of the Kagyu lineages that came to exist other than the Karma Kagyu started with him and his great disciples. The third of the three men from the East was Saltong Shogom. Unlike the other two, he did not have many disciples and no lineages of Kagyu developed from him or his subsequent incarnations.

One of Phagmo Drupa's important disciples was a yogin called Lingje Repa. One of Lingje Repa's main disciples was Tsangpa Gyare who became known for his realization and, because of it, his extraordinarily large number of disciples. The transmission of Kagyu teachings from Phagmo Drupa to Lingje Repa then to Tsangpa Gyare and on from there became an important branch of the Kagyu lineage called the Drukpa Kagyu.

It has been common in Tibet for the incarnations of the founder of a lineage to be found quickly and to be installed as the hierarchs who carry on the lineage. For the Drukpa Kagyu, Tsangpa Gyare was followed by a long succession of holders of the lineage who were not recognized as his incarnation—it was not until two hundred and fifty years after he had passed away that his first incarnation was recognized and enthroned as the head of the lineage. Since then, an unbroken succession of his incarnations have appeared, been recognized, and enthroned as the heads of the lineage. These emanations of Tsangpa Gyare have always been given the title Drukchen, literally meaning "the Great Drukpa", that is, the person who is the greatest of the Drukpa Kagyu followers, the person at the helm of the Drukpa Kagyu lineage.

The title "Drukchen" is a title of rank given only to the head of the Drukpa Kagyu lineage. Besides that title of rank, the Drukchens have always been accorded the title of spiritual realization "Gyalwang", which is a translation of the Sanskrit title "Jinendra". This ancient Indian title, which means "the conqueror—or buddha—who rules over and leads all the other conquerors", was taken up in Tibetan culture where it was used as a title for a few beings of particularly high spiritual realization. There are many titles used in Tibetan culture to indicate people of great knowledge and attainment, and many were given out easily, according to the view of the students of a teacher or to political needs. However, this very high title Gyalwang has not been indiscriminately handed out; anyone who has the title is universally recognized within Tibetan Buddhism not only as a spiritual leader by protocol but one of the truly great spiritual beings in the culture.

Figure 1. Tsangpa Gyare, the first Drukchen

As you might expect, only a few masters in the whole period of Tibetan history have been given the title Gyalwang. The main ones have been the Gyalwang Karmapa who has been the head of the Karma Kagyu tradition during his seventeen successive incarnations and who is regarded either as the highest or second highest of Tibetan lamas; the Dalai Lama, also called Precious Gyalwang, who has been the spiritual head of the Tibetan people through fourteen incarnations; and the Drukchen, also called the Gyalwang Drukpa,

who has been the head of the Drukpa Kagyu through twelve incarnations. This gives a sense of just how highly regarded the Drukchens are within Tibetan culture.

From the time that the Kagyu lineage appeared in Tibet, Kagyu practitioners in general were known not for scholarship but for the practice of Secret Mantra and direct understanding of reality through the tradition's ultimate practice, Mahāmudrā. This has been particularly true with followers of the Drukpa Kagyu—followers of the various Tibetan schools of Buddhism have long claimed that their lineage is the ultimate practice lineage but the Drukpa Kagyu gained a strong reputation for actually practising and attaining realization and eventually achieved a name as the consummate practice lineage. Because of it, this saying appeared and spread throughout Tibet:

> Half the valley are Drukpas,
> Half of them live in caves (practising yoga),
> Half of them (the ones practising in caves) have
> completed the path.

The Drukchens have never been seen as the mere titular heads of this consummate practice lineage but as the exemplars of it. One after the other, and like the successive incarnations of the Karmapas who are well-known outside of Tibet, the Drukchens have demonstrated extraordinary spiritual attainment, understanding, and abilities.

The Drukchens have not only been known for their mastery of practice but for their incisive intelligence, too, and the ability to express the dharma clearly. Some of them have been known for outstanding scholarship as well. For example, the fourth Drukchen, Padma Karpo, was one of the outstanding scholars of his century. He was so expert in scholarship that he was given the title All-Knowing, a title which is reserved in Tibetan culture for the one or two masters in any given century who literally know it all. All-Knowing Padma Karpo, as he is called, was such a scholar that his

prolific writings became known throughout all schools of Tibetan Buddhism and are still used in schools other than the Drukpa Kagyu, today.

The author of the text in this book, the second Drukchen, Kunga Paljor or Gyalwang Je [1428–1476], is remembered in the Drukpa Kagyu as a being of very high meditative accomplishment who also had great mastery of the Buddhist teachings. He was not the scholar-type of vast learning who produced a great literary corpus like Padma Karpo—his collected works are contained in just two volumes. Nonetheless, his collected works show his reputed mastery over the practice of Secret Mantra and many of them, including the one translated here, show that he had a remarkable knowledge of the Buddhist tradition in general.

Figure 2. Statue of Gyalwang Je, the second Drukchen

2. The Text of Gyalwang Je's Teachings

The text that forms the basis of this book, "*Chariot of Establishment*", *Treasure Trove of a Mind Absorbed in the Profound Meaning*, is a compilation of teachings on the view given by Gyalwang Je. His disciple Sonam Chogden heard the Gyalwang's teachings on the view, selected the ones he thought were most important, and compiled them into this text. The text was included and published in *The Collected Works of Gyalwang Je*. The edition used for the translation was obtained from the Drukpa Kagyu Heritage Project in Kathmandu, Nepal, a project which I established in 1993 and

directed till its completion many years later. The Project preserved and re-printed over one hundred volumes of the writings of the Drukpa Kagyu tradition. The texts of the Project are now available in digital format through the Padma Karpo Translation Committee.

The *Chariot of Establishment* text is not a formal presentation of the view that goes on for chapter after chapter, exploring all of the issues in a highly organized and logical way. Rather, it is oral teaching, in chunks, with each chunk addressing some particular issue. Overall, it has a strong sense of starting from realization then using reasoning where necessary to inform. This is exactly the style of the Kagyu tradition; it is a lineage (gyu) where the guru's realization comes out as instructions or commands (ka) for the practitioner.

The words "Treasure Trove" in the title refer to the fact that this is a treasure trove of teachings, containing as it does more than sixty separate teachings on the view and related topics. A mind which is absorbed in direct knowledge of the profound meaning knows that reality definitively and can therefore speak about it in a way that brings humans into direct contact with it. This text is a treasure trove of teachings that arose from the second Drukchen, given that his mind was absorbed in direct knowledge of that profound meaning.

Sonam Chogden arranged the teachings well. First there is a long presentation which clearly shows the Kagyu style of presenting the view in general. Following that is another long presentation that shows how the non-dual tantric approach is the ultimate approach. After that there are many shorter teachings that weave a picture of the Kagyu view of the tantras, always coming back to the point that the view known in direct perception by wisdom is the ultimate view and exceeds the view known in intellectual understanding even that

known by the sharpest prajñā[1]. Along the way there are many short but incisive and, ultimately, extremely practical instructions on the various things that a practitioner needs to know about.

The presentations of the view in the text are presentations of the views of both conventional[2] and ultimate systems taught by the Buddha that is, presentations of the view of the teachings of both sutra and tantra. However, the teachings are given from the perspective that the tantric system is the ultimate system of the Buddha's teaching, because, according to the Kagyus, the tantric teaching is the one that shows the view of reality directly.

The presentations in the text have, moreover, the quality of definitively establishing the view, hence there is the sub-title of the book, "Chariot of Establishment". "Establishment" refers to the use of some means, not necessarily logic, to establish the view and "chariot" is derived from the ancient Indian Buddhist way of speaking in which anything that was a major force in presenting a teaching or view, anything that definitively established a system of the view, was called a chariot. In colloquial English, the sub-title is "The Juggernaut of Establishment" meaning the juggernaut which has the power to establish the view and, because it is correct, has the right to over-ride everything in its way.

The word "establishment" is particularly pertinent and leads to a discussion of the style of the book. Normally, in the Tibetan tradition, the sub-title "Chariot of Establishment" would

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[1] For prajñā, see the glossary.

[2] Conventions are defined in Buddhism as the concepts that people agree to use to describe reality and the words that come from them. Conventional approaches are ones that depend on concepts and words. Non-conventional approaches are not like that. For example, in the case of Buddhist tantra, the approach is one of absence of the conceptual mind that is hall-marked by conventions.

immediately suggest that text contains hard-headed dialectic. It is true that Gyalwang Je uses incisive logic to make his case but he always ends by showing that, ultimately, the view cannot be accessed through logical methods.

With that, he repeatedly makes the point that the sutra teachings are not ultimate whereas the tantric ones are. Gyalwang Je's perspective that the tantric system is the ultimate system of the Buddha's teaching is that of the Kagyu school in general. The Kagyu school is primarily a yogic school where the conventional teachings of sutra are understood but the tantric teachings are accepted as the fact of the practitioner's life.

Unlike the Gelugpa tradition of Tibetan Buddhism who follow Tsongkhapa's ways, the Kagyus are not scholars who assess both systems logically using the methods of sutra then decide to follow tantra, all the while keeping their logical, sutra-style minds. To the contrary, they are people who see that the sutras have a way of getting to reality using the rational mind and who have said, "Fine, that's a good teaching but we do not wish, in the end, to follow that style of teaching." They have made the decision to jump wholeheartedly into the tantric system's way of getting to reality and with that follow a style that does not rely on rational mind as the means to get to reality. Thus, the presentations of the view in this book do not come from the perspective of someone who is using the rational approach of the sutras to assess reality in the sutra system and the tantric systems both. As Gyalwang Je himself says in the tenets section of teaching two, that is a serious fault found in one faction in Tibet whose followers cling to the idea that the presentation of the view in the second turning of the wheel is the highest view that there is and who even go so far as to replace the view of the tantras with it. The Kagyus—and the Nyingmas likewise—see that kind of approach as a major error and simply do not do it. The faction he is speaking of is the Gelugpa tradition.

Kagyus and Nyingmas in general, when presenting the view, do it like this: when they present the sutra tradition, they present it using the terminology and approach of that system and when they present the tantra tradition they use the distinct terminology and approach of that system. Gyalwang Je does just that. In that sense, his writings are perfectly representative of the Kagyu view. This approach has hardly, if at all, been seen in print in English so far, so the text here is quite important.

It is evident from reading Gyalwang Je that his ability to argue using the logical forms that fit with the sutra tradition (syllogism, and so on) is just as good as any scholar. In other words, just because he has aligned himself with and finally prefers the unique system of the tantras, he is not scholastically corrupt. If anything, it seems the other way around. It is stated over and again in the tantric tradition that direct, non-logical access to reality does not consist of insight primarily into emptiness, as presented by some followers of the sutras. To the contrary, the direct perception of reality in the tantras is one that embraces both appearance and emptiness in a fully immediate way[3]. As is said, "One thing elucidates all", a tantra-inspired phrase meaning, "If you can contact that underlying wisdom[4] which is your own reality, then, without

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[3] There are many specialized terms for that in the tantras and Gyalwang Je presents many of them on numerous occasions in here. I am resorting to the slightly more sutra-flavoured words here so that the moderately informed reader can easily follow.

[4] Wisdom in this book is used only as a translation of the Buddhist term jñāna in Sanskrit. It does not refer at all to the wisdom of a person with a lot of experience or learning. That is, it is not like saying that someone is a wise man because he is knowledgeable of the ways of the world. It is a special word that means literally "knowing" but is used only to refer to that type of knowing which is at the very core of what ordinary people call mind. This type of knowing is not a conceptual, dualistic knowing at all. It is the kind of knowing that a person is

(continued...)

reading any books at all, you can know everything". That translates in the current case to the possibility that someone like Gyalwang Je could, in the middle of an argument, slice the mistakes in an opponent's position to shreds without recourse to the lesser strength of rational-style logic but through the extraordinary qualities of wisdom itself present in his own mind. If you have not seen this, it can be hard to understand, but I have been with many great beings of the Kagyu and Nyingma traditions who, even though they do not have the intellectual knowledge of a subject, are able to produce the understanding necessary to overcome an opponent on the spot and purely on the basis of the non-conceptual wisdom that they have.

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[4](...continued)
left with after he eradicates dualistic, rational mind. It is exactly that kind of knower which a buddha has.

The word jñāna was translated into Tibetan with "ye shes" meaning the kind of consciousness which is there from the beginning, even before a being has made the fundamental mistake of developing a dualistic mind. It has been translated as "primordial awareness", and so on but it has the meaning of that kind of knowing which was there before dualistic mind, which is there at the root of dualistic mind, and will be there after dualistic mind is gone. It is primordial in the sense that it is the root knower that is always there, whether dualistic mind is present or not.

A person who has access to his own wisdom in this sense of the word has access to an unrestricted ability to know and understand. That ability can be quite magical compared to the abilities of a person who only has recourse to a dualistic mind, no matter how sharp the faculties of the dualistic mind might be. In the end, a person with access to his own wisdom knows reality as it is, whereas a person using the logic of intellect can only ever conjecture about that reality. This is the very essence of this book and the very essence of the view that Gyalwang Je is expressing. Wisdom in the end is what knows reality directly and fully. That can never be achieved by staying within logical means and those logical means can never in the end withstand the arguments brought on by wisdom.

It is astonishing to see, especially for those of us who have grown up through the rigours of Western, rational-minded training.

Overall, the presentations of the view that Gyalwang Je makes here are often given using the forms of logical scholarship but are not mere scholarship or polemics. The logical forms are always used to highlight the point that logical scholarship does not and cannot get to the profound meaning. Again and again he uses logic only to go past it and point to the core of ultimate realization. It is obvious from his style of teaching that he is teaching a view coming from realization and not just from books.

3. The Main Themes in the Text

Establishment of the Ultimate View

The main theme of this compilation of teachings is the establishment of the ultimate view. In Buddhism, there are two main ways to present the view. There is the conventional approach of the sutra teachings in which "the view" always refers to the conceptual understanding of reality that a practitioner develops and uses as a basis for his practice. There is also the non-conventional approach of the tantric teachings in which "the view" refers to the same reality but this time known in direct perception rather than the dualistic perception that goes with logic. There are many books in English which set about determining the view within the framework of conventional Buddhist teaching and rely on logic to validate their determination of the view. This book is unusual in that it determines the view using the unconventional tantric approach and relies on direct perception to validate its determination of the view.

This difference in the style of understanding of "view" that exists between the conventional sutra system and the unconventional tantric system leads to a key point concerning the validation of the view: a view determined through logic cannot withstand a view

known through direct experience of reality. The latter is ultimate validation and the former, no matter how well argued, cannot stand against it. Gyalwang Je raises this point repeatedly in his debates with the scholars who visit him to argue about the view using a very logical approach and uses it very effectively to defeat them. He was famed for having a mind that was absorbed in the profound view, as the title of the text of his teachings states, and could use this key point to subdue people who insisted on their merely conceptually-understood view of profound reality. The text of his teachings records his brilliant way of doing so.

This fact that direct perception of the view immediately defeats logical interpretations of the same is a major point in this book. Importantly, the issues related to it are drawn out into the open as Gyalwang Je debates with his visitors who are clinging to their logically understood view of reality. For example, the key differences between the conventional approach that relies on a view known in conceptual understanding and the unconventional one that relies on a view known in direct perception are laid out and discussed in the chapter containing his first teaching.

The View in Mother, Father, and Non-Dual Tantras

As Gyalwang Je proceeds with his explanation of the view, his teachings clarify a particular issue which is frequently misunderstood. The highest tantric teachings for deity practice, called the Unsurpassed Yoga Tantras[5], are divided into three types: mother tantra, father tantra, and non-dual tantra. The division occurs because each of the three emphasizes a particular approach towards realizing the ultimate view. Because of their differing emphases, the uninformed might think that the ultimate view is different for each group. However, the ultimate view of all these tantras is the same—it is just that the path to realizing that view has a different emphasis in each case. The second Drukchen lays out these

[5] Skt. anuttarayogatantra.

differences but also shows how each of the tantras is in fact presenting the ultimate view.

This in turn serves to clarify the view and meditation of the Kagyu tradition. The Kagyu schools as a whole emphasize mother tantra and generally give their explanations of the view and meditation accordingly. Doing so even affects their choice of which non-tantric explanations will be used as the supports for their view. For example, because of their emphasis on luminosity, the Kagyu has a great preference for Asaṅga's works, especially the *Highest Continuum* treatise which they see as a key presentation of luminosity-wisdom within the treatises belonging to the sutra section.

Anyone practising the Kagyu teaching will be familiar with this mother tantra approach. However, because it so pervasive, the same follower might not even realize that it is mother tantra approach and quite possibly will think that what is actually mother tantra approach is the approach common to all tantras. The teachings here of the second Drukchen clarify the views and approaches of all three types of tantra in a way that will help Kagyu practitioners to understand their own view and meditation more clearly.

Of the three types of Unsurpassed Yoga Tantra, it is non-dual tantra which has the most direct presentation of the ultimate view, not mother or father tantra. There is only one tantra in the non-dual tantra section, the Kālachakra Tantra[6], and the particular style

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[6] The highest tantras were brought into Tibet in two waves. The first was at the time of the first spread of Buddhadharma in Tibet. The tantras brought in at that time were connected with the ultimate view expressed through teachings called Mahā Ati (Dzogchen). The Nyingma school of Tibetan Buddhism is connected with them. The second wave was at the time of the second spread of Buddhadharma in Tibet. The tantras brought in at that time were connected with the

(continued...)

of its non-dual view has not been presented extensively in English. Another important aspect of the second Drukchen's teachings is that they include many presentations of the view according to the non-dual tantra approach and moreover also include many interesting details of Kālachakra theory. These two features will be useful in terms of exposing the specific style of the non-dual view and in terms of giving more detail about Kālachakra in general.

The Kagyu View is the Other Emptiness View

There is another, especially important facet of the Kagyu view that is clearly and neatly expounded in the second Drukchen's teachings but which will not be evident without explanation. This is the "Empty of Other" or "Other Emptiness" system of the view. All Kagyu schools without exception have this view because the original teachings of the Kagyu that came from India through Marpa the Translator are Other Emptiness teachings. However, not all Kagyu schools use the name Other Emptiness when discussing the view and the Drukpa Kagyu is one that does not. Therefore, an exceptionally important aspect of the presentations of view contained in this book is that the Other Emptiness approach to the view is clearly demonstrated even though its name is not mentioned.

The empty-of-other approach to the view has been a very contentious issue in Tibet. Many works that either upheld it or trenchantly denied it have been published during the course of Tibetan Buddhist history. Because of this, Westerners have generally developed the idea that the empty-of-other approach to the view is concerned with hard-headed, picky, and very hard to comprehend

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[6](...continued)
ultimate view expressed through teachings called Mahāmudrā. The Kagyu, Sakya, and Gelug schools of Tibetan Buddhism are connected with them. There are many non-dual tantras that came in the first wave and are connected with the Mahā Ati expression of the view but there is only one that came with the second wave and is connected with its Mahāmudrā teachings, that of Kālachakra.

philosophical argument. In fact, the reverse is true. Other Emptiness itself is a presentation of view that seeks to get past the conventional, logical approach referred to at the beginning of this topic and to point to reality as something that can be accessed through direct perception. The teachings of the second Drukchen show this point clearly.

Furthermore, the great antagonists of Other Emptiness have always been the schools who are famed for their scholarship and not for their practice. The great proponents of Other Emptiness have been the schools famed for practice first and scholarship after that, such as the Kagyu. The interaction of a scholar attempting to prove his view logically and a master of the view who defeats him effortlessly with his Other Emptiness realization seen in direct perception can be seen in the earlier chapters of Gyalwang Je's teachings. These interactions are perfect demonstrations of how these antagonists and protagonists of the Empty of Other view have faced off over the centuries. This demonstration of the interaction between the two has been talked about but not appeared so lucidly anywhere in English to this point. It should be very helpful to anyone trying to understand Other Emptiness and the Tibetan history surrounding it.

4. More About the Other Emptiness View

As mentioned earlier, the view of the Kagyu and Nyingma is what is called "Other Emptiness" which in Tibetan is"zhantong". The word "zhantong" is a Tibetan word which is not found in the Indian Buddhist tradition. It started out as a phrasing of several Tibetan words in a statement made in the thirteenth century by a great Kālachakra yogin. The phrasing turned out to be a very good way to indicate a certain understanding of the view, so it was condensed to the Tibetan word "zhantong". That word entered the language and became a key term when describing that view.

Major forces within and aligned with the Gelugpa tradition have, for many centuries, claimed that Other Emptiness is not merely a wrong understanding but a heretical one and have refuted it vigorously since its appearance. Thus, when the Gelugpa tradition presents the view according to its own system, it simply does not have the term "Other Emptiness" in the vocabulary used to make its presentation. Amongst their many refutations of the view connected with Other Emptiness, they say that the term has never existed in the words coming from the Buddha. This is specious argument because the term itself is a descriptive one, a convenience that points at a certain approach to the view. Since that is so, anyone claiming that there is something wrong with the term is effectively saying that one could never use the devices of one's own language to try to highlight the meaning of the Buddha's words. Taken to the absurd, it would mean that Tibetans themselves could not use Tibetan words that did not exist in India to discuss the Buddha's teaching.

Despite the position of the established church of Tibet on the subject of Other Emptiness, the Kagyu and Nyingma traditions and some Sakya scholars too, do support the view of Other Emptiness and do claim that this is the view of their tradition. How do the Drukpa Kagyu approach this and what does Gyalwang Je say?

None of the early presentations of the Buddhist traditions of Tibet used the word Other Emptiness simply because the phrase was not part of Indian Buddhist terminology and because the term had not yet been coined and come into use in Tibet. However, the presentations of the Kagyu and Nyingma are full of particular wordings that evoke the idea being empty of other and, overall, their view is what later was called Other Emptiness, even if that specific wording was not used in earlier times. Later presentations of the view in both Kagyu and Nyingma sometimes explicitly use the word and sometimes not, though the basic presentations are still the same and still are what came to be called Other Emptiness. For example, the Drukpa Kagyu tradition does present the Kagyu view but, even to

this day, does not use the word Other Emptiness when presenting that view. They are a school who just use the original words of their tradition as they have been handed down since the time of Marpa and Milarepa. The Karma Kagyu tradition on the other hand came to use the term Other Emptiness regularly as a way of describing the Kagyu view. Authors such as Karmapa Rangjung Dorje, Karmapa Mikyo Dorje, and Jamgon Kongtrul the Great used the term in their texts on the view and made many clear statements to the effect that their predecessors, the forefathers of the Kagyu had exactly that view.

Thus Gyalwang Je's text is interesting because it shows the original Kagyu way of presenting its empty of other view without using the name Other Emptiness. This can be clearly seen in the first teaching where he gives a classic presentation of the Kagyu view, showing how the school views the three, outer turnings of the wheel of dharma and the fourth, inner turning of it, but without a mention of Other Emptiness. This is the approach of the early Kagyu and several Kagyu schools, including the Drukpa Kagyu, stay with this approach.

What might not be apparent in the first teaching is the elegance of his simultaneous presentation of his own school's view and incisive refutation of the position of the established church. The brilliance of this piece is not just that he does both at once with a great economy of expression but that he does not go out of his way to defend himself or negate anyone else's position. He presents his view clearly and precisely, at the same time speaking in such a way that his opponent's views are negated without him uttering a negative word.

A further demonstration of Gyalwang Je's presentation of the Kagyu view which other Kagyu schools such as Karma Kagyu explicitly call Other Emptiness but which his Drukpa Kagyu tradition does not is found in his teaching on page 165. In it he gives a standard presentation of the four philosophical schools of

Buddhism culminating in Consequence Middle Way. He then continues by pointing out that there is another form of the Middle Way called "The Great Middle Way". The Great Middle Way is the Middle Way of the Other Emptiness school and he presents it and its relationship to Consequence Middle Way just as any Other Emptiness follower would do except that he uses the more general name for it, "Great Middle Way", rather than calling it Other Emptiness Middle Way.

A further demonstration that his Kagyu view is indeed the Other Emptiness view even if his Drukpa Kagyu tradition does not refer to it that way is contained in his teaching on page 173. Here he points out that the commentary by Loden Sherab to the all-important *Highest Continuum* text asserts a particular sequence of meaning within the presentation of the three turnings of the wheel of dharma. Loden Sherab's way of asserting it is the way that all Kagyu experts and Other Emptiness advocates proclaim it. This short teaching is very interesting because it is generally believed that Loden Sherab translated the *Highest Continuum* in a way that did not fit with the Other Emptiness approach but which did fit with Tsongkhapa's later presentations that are so different from the Other Emptiness approach. I have seen a number of cases where the teachings of Atīśha, which are the source of the Kadampa and later Gelugpa traditions, do not seem to fit with Tsongkhapa's later way of asserting things that is supposedly based on the Kadampa system. Loden Sherab spent many years with Atīśha. It seems that Atīśha did teach him the progression of meaning that the Kagyu and Nyingma accept but which Tsongkhapa later denied. These points are important in that they help to show that Tsongkhapa's presentations do not fit with the presentations of these crucial matters when they first came into Tibet.

All this talk about Other Emptiness is not given because the Kagyus need to be convinced of their view. They do not! However, as mentioned earlier, there has been acrimonious debate around this point since the time the established church started to take issue with

presentations of other schools different from their own, so it is always interesting to see what the great beings of the various Kagyu lineages have to say on the matter. Gyalwang Je's style in summary is that he presents the Kagyu view as it has been done from the beginning within the lineage. Moreover, he presents it in the style of his lineage, which is that of practice rather than scholarly understanding, of the yogas of the tantric path. His presentations have the standard quality of his lineage as I have experienced it, of having little time for in interest in dialectics and the heavy-handed negation of other's views that can go with it. In that respect, his presentations express the general attitude of non-aggression that is a fundament of the Buddhist approach.

As mentioned earlier, some Tibetan schools, or at least some powerful people in or related with those schools, did try to refute and destroy other religious traditions in Tibet. This is not exaggeration. The Drukpa Kagyu tradition, which originally flourished in Central Tibet; was nearly destroyed when powerful figures in the central government who only believed in the teachings of the established church headquartered in Central Tibet walked in and simply took over many of the Drukpa Kagyu monasteries in the central region, replacing the spiritual system in force with the one, just mentioned, of their own liking.

There is an interesting point here. One well-known activity of the established church, the Gelugpa tradition, was that it vigorously attempted to destroy anything connected with the system of Other Emptiness. Now, the established church tends to be attached to the logical system of undermining another's position by showing the consequences of the opponents position and how those consequences could not be tenable. If one turns that logic back on the established church, you get the following. Anyone from the established church of Tibet that refutes the Other Emptiness system not only refutes those who explicitly formulated and advocated Other Emptiness in Tibet—the followers of the Jonang School—but also refutes the entire Kagyu School and its approach because

they too proclaim that they are an Other Emptiness school. However, the established church obtained nearly all of its tantric transmission and original view of the tantras from the Kagyu gurus of its founder, Tsongkhapa. Therefore it is a consequence of their refutation of the Other Emptiness system that they are also refuting the basis of their own system!!

My refutation there was not done out of wanting to reduce the other school but simply, in passing, to point out that there might be a problem with their approach. Gyalwang Je and many other great masters of schools other than the established church have taken the same approach when writing about their own view. They wish to present the view of their school but find themselves constantly having to deal with voices who are attempting to drag them down. Unlike those voices, they have no interest in or need to abolish those other schools—they have the Buddhist approach of live and let live. However, they do on occasion, as I have just done, use the very logical methods favoured by their detractors to point out the absurdity of their detractor's position. Again, this is the quality of this text. The teachings in it are those of a great master presenting the view of his own tradition but his times had already seen excesses of one, established tradition trying to eliminate or at least undermine others so some reply by him is inevitable, even if that is not the point at hand.

5. Who is Right?

For a long time now, the view of Tibetan Buddhism that has been presented and popularly accepted in the West has been the view of the established church of Tibet, the Gelugpa tradition, with a strong emphasis that the view expressed in the highest logical system of the sutras, the Prāsaṅgika Madhyamaka or Consequence Middle Way, is the ultimate view of Buddhism both for sutra and tantra. These presentations come with the sense that this is the only correct way to understand—definitively—the Buddha's teaching. However, the Kagyus and Nyingmas, and in some cases

the Sakyas too, do not agree with this popularly accepted presentation. The Western students of these schools have been learning the approaches of their own schools quietly and have not written much about their own view. As mentioned before, this is the style of these schools—they are more interested in practise of the view and have less time for scholarship. Still, the texts of these schools have been starting to appear and with them the alternate presentations of the view that are favoured by these traditions that were not the established church in Tibet. This text joins these publications. It marks an important departure from what has appeared so far because it gives, in a very pithy but precise way, the view of the Kagyu school in reference to both conventional and unconventional levels of teaching of the Buddha.

Those who are not familiar with the view except as expressed by the established church of Tibet might be very surprised at some of the arguments and definitions in here. Gyalwang Je is presenting the view of the Kagyu system itself and it does happen to differ from some of the presentations of Tsongkhapa and his followers. When you know enough about the differences between their views, you will be able to find many places where Gyalwang Je is arguing incisively against their kind of approach. However, and this is a key point, this is not a text designed to show that the view of another school is wrong and belittle or eliminate the other thereby. It is a presentation that straightforwardly establishes the view of his own, Kagyu school, and should be taken on that basis.

I would like to add here that this introduction is in the same vein. I have been asked to elucidate these matters in a foreword even though I don't wish to make an issue of them and in fact, in many ways I prefer not to discuss them. So I would like to state clearly here that in raising these points, I am not arguing against anyone but simply observing that there are differences. It is probably also important to mention that I have studied for many years with teachers of Gelugpa, Kagyu, and Nyingma traditions and have only

the greatest respect for the dharma, meaning the truth, that I learned from each of them.

Nonetheless, if you want to get at the view, it is not enough simply to say that there are differences. You have to look into the different approaches and find out where the definitive answer lies. One of the problems in Tibet, like in any other place where there are sentient beings, was that people clung to their views and insisted that, just because their logic appeared to be impeccable, the view being proved by it must be correct. Or they would use the force of the fact that their school was the established one with lots of power behind it so it had to be followed. There is one way to resolve this. We could go to the person regarded as the ultimate authority, the Buddha, and ask what he said about determining the view.

In regard to this, there is a very famous teaching of the Buddha in which he stated what should and should not be taken as reliable when trying to find out definitively what is true. The axioms are the four reliances and Gyalwang Je does present them, on page 172. They are:

> Do not rely on the person, rely on the words;
> Do not rely on the words, rely on the meaning;
> Do not rely on provisional meaning, rely on the definitive meaning;
> Do not rely on consciousness, rely on wisdom.

This applies here like this: because a person or certain school of thought is well known or its view has a pre-eminent position is not sufficient reason to accept that its position is correct. Instead, the assertions of the school should be looked at. But even that is not enough; because the words sound good also is not sufficient to accept that the position asserted is correct. Instead, the meaning of the assertions should be looked at. Even that is not enough; meanings can be either provisional or definitive and one should look for the definitive meaning, not the provisional one. However, even that is not enough; the logical presentations of consciousness,

which entail dualistic mind, might be correct in their own sphere but, because they are dualistic presentations, they might fail in the face of wisdom itself. That last point is what this book is about. It is saying that, in the final analysis, no matter how correct logical mind might be, it cannot, just as the Buddha said, match the insight of wisdom itself. I mentioned above that I have studied extensively with teachers of Gelugpa, Kagyu, and Nyingma traditions. Whenever there has been an apparent discrepancy in their views, I have used the above words of the Buddha to resolve that discrepancy. Sometimes it has taken a lot of time and study for it to come clear but the above teaching has been able to point the way in every case; it is a very powerful teaching.

Similarly, because a certain view has become well-known in the West is not a valid reason for assuming—or stating—that it is correct. Similarly again, just because a certain teacher has become popular does not mean that his view or the view of his school is correct; there are other views and hero worship is not the point; it behoves everyone concerned to examine the matter impartially.

6. Disclaimer

It is important for me to say and for the reader to understand that I do not write here with a bias against one school or for another. In particular, I am not using this book as a platform to denigrate the Gelugpa school. In fact, I started my dharma journey in this life as a monk ordained in that school and was one of the founders of the first Gelugpa monastery in my homeland, Australia, where I spent many years studying and practising the Gelugpa teachings on emptiness in forest retreats. I have nothing but the greatest respect for the school's kindness. After that, I studied and practised with the Kagyu and Nyingma lineages and, likewise, have nothing but the greatest respect for them.

7. Maintaining the Style of the Original Text

In the original text, Gyalwang Je's various teachings are simply started and ended with the Tibetan equivalent of quotation marks with a couple of words added at the beginning of each so that the reader knows that they have left one teaching and moved onto another. I have reflected this style as closely as possible by dividing the English into chapters where each one is a new teaching and where each chapter simply begins with the same words as in the Tibetan—"Gyalwang Je said ..."

The Tibetan text contains no table of contents, summaries, or enumerations of teachings; it is just a continuous flow of teachings that are marked off with the above words. However, to make it easier for the reader, I have added a number to each teaching and put a short summary of each teaching into the table of contents.

If the text is hard to read in some places it is because the Tibetan is also difficult. It is a text about the view after all and not a simple one; it uses complex statements that often depend on the audience having considerable prior knowledge of the subject.

In the end, this is a Kagyu-style text, intended only as a support for personal instruction. If you really want to know the view that this text is talking about, you will need to do what has been done since time immemorial and go to a person who has received the teachings himself personally and obtain the oral instructions in person from him. If you do that, you will be able to find out in direct experience what "the method of time" and the "supreme original buddha" and all the other things mentioned in this text are about, which is the intended purpose of the text.

8. Assistance with the Teachings

The first two teachings are longer than all the others and form the bulk of the text. The first teaching sums up the Kagyu view very succinctly but needs more than notes to the text to make the key issues clear to readers who are not already well versed in them. Therefore, I have written a short commentary which clarifies the issues and lines of thought involved. The commentary comes in the next chapter after this introduction, before the actual text of Gyalwang Je. For the second teaching, I have provided a substantial note at the end of each paragraph which functions as a commentary to the paragraph.

For the remaining teachings, I was able to fit the commentary into footnotes.

With my best wishes,
Tony Duff
Kathmandu,
Nepal
August, 2011

Guide to the Meaning of Teaching One

The introductory section to this teaching, which begins on page 4, is the story of how enlightenment gives rise to the teachings on the profound view of that reality so that beings who have fallen away from that reality can return to it again.

Gyalwang Je starts in the single, all-containing sphere of reality. He points out that all of the Buddha's teachings come out of that sphere, and that therefore all versions of the teachings have the same fundament. The various teachings that appear from all-encompassing reality might have the same fundament but, of all of them, it is the vajra teachings that have a journey that allows re-connection with reality directly instead of conceptually. Gyalwang Je then outlines the path of the vajra vehicle, starting with the ground, continuing with the key points of the path, and ending with the fruition of someone who has overcome all obscurations using that path. That fruition is a return to the original reality that the teachings come from. Thus, he shows that all of existence both enlightened and un-enlightened is contained in the one, all-encompassing sphere of reality. This is the perspective of the tantras in general though it is made explicitly clear in the non-dual tantras alone.

The teaching starts by setting out the ground. He says,

> The root in every one of the profound-and-vast ... has this one approach or journey.

This is saying that the root in all of the Great Vehicles—both the conventional vehicle of the bodhisatvas[7] and the non-dual vajra vehicle—whether you look at their textual or ultimate approaches, is one of being seated in the reality which is the nature of all phenomena, called "superfactual enlightenment mind"[8] in the conventional Great Vehicle and "great-bliss co-emergent wisdom" in the Vajra Vehicle. Every presentation ever made by any of them has this as its basic approach.

Now he explains the Vajra Vehicle. First he mentions the type of person who can enter such a path. He says,

> Those who enter this realistic path of non-duality through the non-differencing knowledge belonging to the nature[9], have the merit of supreme good fortune.

This means that those who enter the Vajra Vehicle, the one path that truly shows reality as it is through its special methods that show wisdom directly, are people of the highest level of karmic good fortune. This path does not know reality through the knowledge of the common vehicle that depends on this and that differences made by rational mind. Rather, it depends on the non-differencing knowledge of the nature of mind that is, the wisdom of luminosity.

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[7] For the spelling of bodhisatva, see satva and sattva in the glossary.

[8] For superfactual enlightenment mind, see the glossary. See also fictional and superfactual in the glossary. For enlightenment mind, see the glossary.

[9] For "the nature", see the glossary.

Now he sets out the preliminaries that such a person must go through in order to access the vajra path. The necessary preliminaries are twofold. He says,

> The arousal of conventional enlightenment mind in their minds defines them as bodhisatvas and then, in a similar way, entrance into the maṇḍala of non-piecemeal superfactual enlightenment mind determines them as members of the vajra family.

This is saying that a person first has to take the bodhisatva vows; that brings them into the Great Vehicle family and defines them as a member of that family. Then a person must be entered into a maṇḍala of the Vajra Vehicle. Just as taking the bodhisatva vows defines a person as a member of the Great Vehicle family, so being entered into a maṇḍala of the Vajra Vehicle determines the person as a member of the vajra group. Members of the conventional Great Vehicle are characterized as beings whose realization of superfactual enlightenment mind is conceptual and hence has the quality of dealing in conceptual "pieces" and of having the duality of 'this' and 'that' in all of its perceptions. Members of the Vajra Vehicle on the other hand are characterized as having the direct experience of the reality of superfactual enlightenment mind.

Once a person has been entered into a vajra vehicle maṇḍala, he has to start practising the path. First he mentions the type of path. He says,

> Then, with emptiness and compassion non-dual in wisdom, they proceed to become Vajradhara-type people who hold the treasury of supremely profound enlightened body, speech, and mind.

Vajradhara is the primordial principle in the Mahāmudrā system. A Mahāmudrā practitioner thus becomes a person following the system of Vajradhara. The teachings of the system are the extraordinarily profound teachings of the fruitional path of actualizing enlightened body, speech, and mind here and now.

Practically speaking, that kind of path has two parts. He says,

> They do so first by obtaining the transference of blessings from the glorious, holy guru followed by reliance only on an un-mistaken teaching of the method of time.

This means that, at the very outset, one has to have the introduction to the nature of mind. This is an indispensable prerequisite for actually practising the path of the tantras. It is given by the guru as a transference of blessing and is very private. "The method of time" (Tib. dus thabs) has been mistakenly translated for some time now, often as "timely method". It is a key phrase in the terminology connected with the introduction to the nature of mind. It indicates the means by which the beginning student is introduced to his own nature of mind.

Next, the practitioner, having been introduced to the nature of his own mind, must develop his realization to completion. He says,

> Then, they free themselves from every stain—deep solidification[10] of believing in solid things, clinging to common appearances, straying into the avenue of bias, grasping at differences, and so on ...

This means that the essence of the practice is not the production of deities or higher perceptions but to cut directly to the reality which each person has within and which has been covered over till now with various types of dualistic clinging and grasping. Clearing out conceptualization with its various ways of creating and maintaining the difference of this and that is the single point which epitomizes the Buddha's teaching.

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[10] For deep solidification, see the glossary.

Now he gives the fruition of the path, which is the time when the practitioner returns completely to the reality of his original ground. He says,

> ... until finally no things exist for them at all apart from the play of co-emergent wisdom.

In the Vajra Vehicle, like the lesser vehicles, the practitioner overcomes all forms of ignorant conceptuality that create the grasped difference of this and that. By doing so, the phenomena produced by dualistic grasping are stopped and the conventional mindstream is eliminated. The practitioner opens up his inherent wisdom and the complete display of wisdom appearances with it. The experience of these pure appearances is the experience of bliss[11]. Hence the practitioner returns to a wisdom which is a wisdom of co-emergent bliss-emptiness.

This is the original ground of the practitioner—the nature of all phenomena—that was at the root of all vehicles but now the practitioner has returned to it in such a way that the movement from that reality into dualistic confusion will not happen again. The person is a truly complete buddha.

Now we move to the next paragraph. He says,

> In relation to that, the Dharma King, the Buddha Bhagavat gave his commands in three stages of turning the wheel of dharma ... Thus, there is the greatness of realizing that all the teachings are non-contradictory.

Gyalwang Je started by presenting all vehicles of Buddhist practice as part of the one, encompassing sphere of reality. In particular, he showed the ground, path, and fruition of the Vajra Vehicle. The Buddhist teachings emerge from the encompassing sphere of reality through the kindness of a buddha. The teachings stay and, after a period of time, degrade and disappear. This cycle repeats itself

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[11] For bliss, see the glossary.

again and again. In our world, four buddhas have appeared so far and re-revealed the teachings. The last was the exceptional buddha called Śhākyamuni, "the Sage of the Śhākya Clan". He was exceptional because most buddhas teach only the common or conventional or exoteric teachings called sutra but he also taught the entire uncommon or non-conventional or esoteric teachings called tantra.

When Śhākyamuni Buddha presented these teachings he did so on four major occasions. Each occasion was a universe-shattering event because on each occasion he presented a new body of teaching concerning reality that had been lost from or not heard of in this and other worlds previously. These major events of setting out the precious path to liberation in worlds where they were unknown were called "turning the wheel of dharma". There are good reasons for this apparently odd terminology all of which are related to the thought of the Ancient Indian culture of the time. The main thing for a modern-day reader to understand is that when you see the words "turned the wheel" or "turning of the wheel" it does not mean simply that the Buddha taught something but signifies an event of cosmic proportions in which a complete set of teachings concerning the path to reality is revealed in a place where such teachings have been lost or never heard.

Many will know that Śhākyamuni Buddha presented the teachings in three turnings of the wheel. These very well known three turnings of the dharma wheel were the three major occasions on which the Buddha showed the various levels of the common or conventional teaching. It is regarded in the tantras that the presentation of the uncommon teaching, the tantric teachings, was a fourth, major occasion, and is referred to throughout the tradition as the fourth turning of the wheel of dharma.

Historically, practitioners who accept and practise the teachings only of the first turning of the wheel have denied that the later turnings of the wheel exist. The practitioners who accept and practise the teachings of the second and or third turning of the

wheel usually accept the fourth turning, whether they practise it personally or not. Gyalwang Je's assessment of the turnings of the wheel of dharma was not written from the perspective of the first type of person; it was written from the perspective of the second type of person in general and in particular from the perspective of a person who accepts and practises the teachings of all four turnings of the wheel. Thus, his arguments never descend to a consideration of whether the later turnings of the wheel are valid or not, which would be the perspective of the first person. Rather, they come from the perspective that all four turnings are valid but question what kind of meaning they have, whether they are provisional or definitive.

The issue of the meaning of any given turning is a very big subject in Buddhism for, if one wants to understand the view that the Buddha was presenting, one has to be certain about the meaning intended in the teachings he gave. Thus, the subject of how the teachings contained in the various, four turnings of the wheel should be taken has historically been a big issue. In Tibet, it became a very hot topic. There was no disagreement over the meaning of the first turning of the wheel; all Tibetan schools accept that it was provisional, not definitive. However, there were major points of disagreement over how the second and third turnings should be taken. The disagreements became so intense that they ended up causing warfare between monasteries of opposing views. If there were no disagreement over how the second and third turnings should be taken, that is, what their meaning was within the larger scope of the Buddha's teaching, significant parts of this book would not be written or would be written differently. The issue is that central.

It is because of this disagreement that the next portion of the text takes the form it does. Gyalwang Je starts out the first sentence of this section by tying it to the previous introduction of a Vajra Vehicle which is the ultimate representation of the single,

encompassing sphere of reality. Now, how should the view of that vehicle be understood?

A buddha's teachings emerge from the sphere of reality for the sake of the sentient beings who have become ignorant of that reality and who are, therefore, in an entirely unsatisfactory mode of existence. A buddha could teach just one teaching hoping that all could understand it or a buddha could give the teaching in various levels where the levels are presented according to the various capabilities of the beings who are to benefit from it. In Tibetan Buddhist thought, it is universally agreed that Śhākyamuni Buddha taught at various levels.

It is universally accepted amongst Tibetan Buddhist traditions that the first turning of the wheel was a lesser level of teaching aimed in two ways. The first point of the teaching was to inform beings that the nature of their situation was unsatisfactory and was delivered with a considerable push that sentient beings should liberate themselves from that situation. The second point was a complete teaching on how to gain an individual liberation that would at least get oneself out of unsatisfactoriness and into a relatively satisfactory situation. Neither of these teachings was a definitive teaching, they were informative at the conventional level and pointed the way out but did not reveal the depths of reality nor the reveal methods that lead to full realization of those depths. For that reason, these teachings have been called "provisional in meaning". The original Sanskrit term for that, neyartha, means "a meaning that is not the actual thing that is being addressed but which serves to lead one along to the actual meaning". The Tibetan term "drang don" means "a meaning that serves to draw one along so that one will arrive at the actual meaning later". Everyone in Tibetan Buddhism agrees that the teachings of the first turning of the wheel of dharma are provisional.

The second turning of the wheel presented the teachings from a much vaster and also much more profound level. They were vaster

because the liberation was not taught for oneself alone as in the previous set of teachings but was taught for the sake of every, single sentient being. In other words, in the first set of teachings one would aspire to and attain liberation solely for oneself. In the second level of the teachings one would aspire to becoming a buddha in order to extricate oneself from unsatisfactoriness but equally so that one would have the means and intent to extract all other sentient beings from their unsatisfactoriness. These teachings were more profound because the reality talked about in that turning was a much deeper presentation of reality than in the first turning. The hallmark of the approach to reality in this teaching is that of "characteristics" and "characteristic-less-ness". Reality was taught as "characteristic-less-ness", that is, an absence of the conceptual characteristics that are the stuff of a dualistic mind. The path itself was taught in terms of these conceptual characteristics and how to abandon them using logical mind.

The third turning of the wheel presented the teachings from the same vast and profound approach as the second turning. However, there was an emphasis on the innate portion of the mind that is the possibility of buddhahood and on approaches to reality based on that. In these approaches, logical analysis is not used to deny the mistakes of conceptual mind. Instead, one accepts an inherent buddhahood as a fact which can be brought forth. Thus there is a shift in approach away from logical examination and towards resting in innate wisdom.

The Tibetans have a huge disagreement over whether the second turning or third turning presents the definitive meaning, the actual meaning that the Buddha intended. The disagreement falls along these lines: the Nyingma and Kagyu traditions which were yogic traditions at root say that the third turning of the wheel is more definitive than the second. This presentation fits well with their understanding of the tantric teachings of the fourth turning. For them, the Buddha taught the four turnings of the wheel in a progression of increasing subtlety. That is the view presented by

Gyalwang Je and all of the other Kagyu hierarchs. It is also the view of the Nyingma school in general. The Sakya tradition of Tibet is also a yogic tradition, however, one of their early, great masters (Sakya Paṇḍita) was of the opinion that direct yogic perception could not happen without reasoning as an antecedent. Thus, some Sakya masters have followed the approach of the Nyingma and Kagyu traditions just presented where others have put the second turning as higher than the third turning. Then, there is the most recent of the four main Tibetan traditions of Buddhism, the Gelugpa tradition. Following the presentations of their founder, Je Tsongkhapa, they accept that the second turning of the wheel is definitive. They also say that some parts of the third turning are definitive and some provisional in meaning. However, their emphasis is on the approach of the second turning of the wheel in which logic is used to get at reality.

The first through third turnings of the wheel are the conventional or common teachings of the Buddha. The fourth turning is the uncommon teachings called the tantric teachings. The difference between the common and uncommon teachings can be summed up in several ways but one that fits here is that the common teachings are causal and the uncommon ones are fruitional. The meaning is this: the common vehicles' teachings take the approach that one practises now to create the causes for a future result; the uncommon vehicle takes the approach that one practises the result now. Most people would agree on the surface of it that the fruitional approach somehow seems special compare to the others and that is certainly the view that is adopted within Tibetan Buddhism.

In the first turning of the wheel, the reality that was spoken of was only a partial presentation as mentioned earlier. The reality spoken of in the remaining three vehicles is the same reality. However, there are degrees of how explicitly that reality is presented. Gyalwang Je makes this point over and again.

The Kagyu schools take the approach that the presentation of reality through the second, third, and fourth turnings of the wheel is increasingly subtle, even if the reality being described is the same. The Gelugpa tradition on the other hand insists that the presentation in the second turning is a pivotal presentation and they tend to let that wash over the later presentations, something which the Kagyus could never accept. You will see Gyalwang Je address this issue in the second teaching.

One of the problems here is the old saw: can you really get to reality, which is a non-dualistic situation, using dualistic, logical mind? The second turning says that you can and again, the Gelugpa tradition has made that into a prime approach. The Nyingmas and Kagyus however, say that you cannot do that, that the only way to get to non-dual reality is to go directly to it. The teachings of the third turning contain a thread that presents the fundamental knowing quality of mind without the dualistic paraphernalia and if one could get into that, one would have the mind of reality without any further ado. These third turning teachings present a path for doing that, but the meaning is a little hidden and they still rely on a conventional approach. The tantric teachings of the fourth turning take it a step further; using non-conventional terminology and a practical approach that leaves rational examination behind, they explicitly show how to get to that fundamental knowing quality in immediate and direct perception.

Thus, for the Kagyus, the third turning is a step higher than the second turning. For them, the third turning contains the more subtle approach of the tantras, even if it is hidden within conventional terminology.

The arguments about these things have raged on and on for centuries now. To understand them fully requires a considerable amount of listening to the teachings of the various traditions involved. Still, the brief presentation made above, should help to clarify what is happening in this portion of the text.

Now we move to the next section. He says,

> On occasions where there appears to be disagreement, the conqueror himself is to be made the valid authority... From this, we are to understand that the person to determine the view is Nāgārjuna and the person to distinguish between provisional and definitive meanings is Asaṅga, as prophesied.

In Indian Buddhism, before the dharma arrived in Tibet, there was a first level bodhisatva called Nāgārjuna who established very clearly the approach to reality embodied in the second turning of the wheel. There was also a third level bodhisatva called Asaṅga who clarified many of the meanings of the third turning of the wheel. In the debates over which of the second and third turnings are definitive, some have, essentially speaking, put Nāgārjuna's system as definitive. Others, including the Kagyus, take the innermost part of Asaṅga's presentation and make that definitive. However, in fact, it is not that one was right and the other was wrong. As Gyalwang Je points out, both of them and all of their followers, including the really great masters who stood out in Indian Buddhism, were beings who had correctly assessed and come to direct perception of reality. Thus, even though they presented the view of reality in differing ways, their differing presentations cannot be taken as signs of a differing reality. They all saw the same thing, they just emphasized different approaches to it. This fits with one of the four "greatnesses" of the Kadampa teachings, which are so much part of the Gelugpa teachings. In other words, Gyalwang Je is having a very clever dig at the Gelugpa followers here. The Gelugpa followers would like to say that Nāgārjuna really has the view. However, Gyalwang Je has just pointed out that Nāgārjuna and Asaṅga both have it and that right there fits with the Kadampa way of teaching upon which the Gelugpa tradition is founded.

Specifically, Nāgārjuna championed the use of logic and Asaṅga championed the yogic approach of contacting the inner, subtle

mind of enlightenment. The Kagyus do not disagree with the former; it is a valid approach. However, they find the latter one to be more direct. Moreover, the latter approach fits with the tantric approach which is the actual practice of the Kagyus.

Gyalwang Je points out that, in cases where there is a disagreement, the person we have to turn to as the final arbiter is the Buddha because he is the one who is the final point of validity in our Buddhist system. What does the Buddha say? Well, the Buddha did make prophecies about each of these two bodhisatvas that were recorded in the Buddhist scriptures. Furthermore, the Buddha gives a clear mention of what their particular roles would be. Gyalwang Je concludes that, according to the Buddha, Nāgārjuna will be the one who will determine the view and Asaṅga will be the one who will determine the issue of which teaching is provisional and which definitive. This is not Gyalwang Je's idea, this is integral to the Kagyu view as it came into Tibet from India.

Now we move to the next paragraph. He says,

> All of Nāgārjuna's teaching is collated into four collections: stories; reasonings; praises; and suchness ... Thus, *Letter to a Friend*, and so on are associated with the first turning; *Root Prajñā*, and so on with the second turning; *In Praise of the Dharmadhātu* and so on with the third turning; and *The Four Mudrās*, *The Five Stages*[12], and so on with the ultimate one.

Here he shows how, according to the Kagyu School, the view was determined by Nāgārjuna. Nāgārjuna wrote many texts and later tradition has grouped them together into collections that fit with the four turnings of the wheel. There are four collections, each one relating to one of the four turnings. Each collection consists of several texts and Gyalwang Je lists the names of the texts that

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[12] Teaching number 18 on page 86 explains the five stages with excerpts from the text.

epitomize each collection. For example, the collection of stories contains *The Friendly Letter to A King* and others; the collection of reasonings contains the *Root Prajñā*, and others; and so on. For the Kagyus, the four turnings of the wheel correspond to a sequence of increasingly subtle presentation of the Buddhist view, as has been mentioned. The four collections of Nāgārjuna's texts can be put into an order that corresponds to that exactly. This, for them is proof that Nāgārjuna was not merely a champion of the view of the second turning. Rather, they see his famous works on the logical approach to reality as the second of four successively profound levels of teaching that correspond to the four turnings of the wheel, and not the highest one.

Now we move to the next paragraph. He says,

> The same progression that appears in that style of commentary appears in the teachings of the Great Jetsun Mila ... an exact match with the commentaries on the understanding of Secret Mantra Vajra Vehicle.

Is there anyone else whose teachings fit with this kind of approach? Well yes! The great yogin Milarepa, one of the earliest and greatest forefathers of the Kagyu school, and accepted by all Tibetans as a master who went to the final attainment, gave many teachings and the sequence of four, increasingly subtle levels of presentation of reality can be seen in his works in a way that corresponds exactly with the sequence found in Nāgārjuna's works. And, remember that they fit with the sequence of the turnings of the wheels of dharma by the Buddha himself!

This also is not Milarepa's idea. He was taught by Marpa who taught him according to the Indian tradition of the Kagyu. Thus, Gyalwang Je points out that this approach of Milarepa comes from two different songs *An Authentic Expression of the Middle Way* and *Ultimate View, Meditation, Conduct, and Fruition.* These two songs are particular famous within the Kagyu for their complete and excellent presentation of the Kagyu view. Because of that, the

Authentic Expression song is frequently used as a basis for teaching the entire Kagyu view. And because of that, the fourth Drukchen, Padma Karpo, wrote a very long commentary to explain it in detail using Nāgārjuna's *Root Prajñā* as a basis for the parts of the song which cover the view according to the second turning of the wheel and the ninth chapter of Śhāntideva's *Entering the Bodhisatva's Conduct* as a basis for the parts which cover the view according to the third turning. This clearly shows how the view expressed in Milarepa's song is based on the views of Indian Buddhism and not merely his own or his guru Marpa's ideas.

Now we move to the next paragraph. Gyalwang Je says,

> Likewise, Lord Dvagpo Rinpoche's 'Four Dharmas' also follow the same progression ... svabhāvikakāya and great wisdom.

Milarepa's main disciple, the great Gampopa, also presented this same progression of four steps that correspond to the Buddha's turning of four wheels. This can be clearly seen in Gampopa's famous four lines that sum up the whole of the dharma and which are called The Four Dharmas of Gampopa. Gyalwang Je gives a brief assessment of how these four present the view in the same four steps.

Now we move to the next paragraph. He says,

> Likewise, in the great treatises of Lord Jigten Gonpo, Lord Lingre, Glorious Rangjung Dorje, this and only this way of commenting on the Buddha's intent appears. Therefore, any commentary that genuinely has the intent of the Kagyus will definitely make its assertions likewise.

And the successors to Gampopa and his main disciples—all of the great forefathers of the Kagyu system—presented this same view. He mentions Jigten Gonpo or Rinchen Pal who was the disciple of Phagmo Drupa who founded the Drigung Kagyu, Lord Lingre or Lingje Repa who was the founder of the Drukpa Kagyu, and

Rangjung Dorje who was the third Karmapa of the Karma Kagyu, all of whom were prolific and important Kagyu authors of works on the view. He concludes that anyone who wants to proclaim that they are presenting the view of the Kagyu authentically would have to present it in just this sequence of four, increasingly subtle steps that correspond to the four turnings of the wheel that were taught by the Buddha, just as Milarepa, and the others, the forefathers of the Kagyu lineage have done.

I made a strong point earlier in the introduction that there was a presentation of the Other Emptiness view in Gyalwang Je's teachings and also made the point that the Drukpa Kagyu, following the style of the early Kagyu, teaches what is called Other Emptiness, but does not use those words for it. Gyalwang Je says in the quote just given above that the third Karmapa, Rangjung Dorje, also taught this same view. Rangjung Dorje is well-known in the Kagyu as a champion of the Other Emptiness view. Thus, Gyalwang Je's presentation of the Kagyu view is the Other Emptiness view, even though he never mentions the term.

The two songs of Milarepa mentioned just above clearly show how the Kagyu view is the Other Emptiness view. A complete explanation of Other Emptiness together with these songs and commentaries to them can be found in *The Theory and Practice of Other Emptiness Taught Through Milarepa's Songs*[13]. The book will be a very helpful adjunct to understanding Gyalwang Je's explanations and to seeing how Other Emptiness in particular fits in with the Kagyu presentation of the view.

This Kagyu approach to the Buddha's teaching was knocked down repeatedly by the established church of Tibet but it is the teaching of an authentic tradition coming from Indian masters and is not so easy to negate. It has been pointed out in the West in recent years

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[13] Published by Padma Karpo Translation Committee, by Tony Duff, 2011, ISBN: 978-9937-572-10-1.

that, for the first few decades of the transmission of Tibetan Buddhist teachings to the West, only the view of the Gelugpa church was known. Because of this, it was assumed by many for a long time that the presentation that comes from them is the only presentation of the dharma in Tibet. However, in terms of the view, that is not the case. There are profound disagreements over how the view is to be seen. The Kagyus and Nyingmas have a view which is expressed very differently from the Gelugpa church; this text of Gyalwang Je helps considerably to present the core of that view.

Gyalwang Je continues with a presentation of how the Kagyu tradition determines the four truths. He says,

> Further to that, each of the four can be both provisional and definitive ... The ultimate intent, Mantra, is the definitive meaning of definitive meaning because it is the one that teaches non-dual wisdom's suchness in direct perception.

As mentioned before, the way of doing this is to classify each of the turnings or teachings within them as being either provisional or definitive. The Kagyu system, when taking account of all four turnings of the wheel, presents a sequence in which there are two provisional level and two definite level turnings of the wheel. The first two turnings are provisional level and the last two definitive, just as the author lays out. Moreover, the first two are provisional of the provisional and definitive of the provisional respectively and the latter two are provisional of the definitive and definitive of the definitive respectively. It is done this way because, although the second turning of the wheel is a perfect presentation of reality from a logical approach, logical approaches are not as final as non-logical, direct perception approaches. Since the last two wheels embody the non-logical, direct perception approach, they are stated to be definitive in distinction to the first two which are provisional.

Note that this is not the only way to do it. In the Kagyu school, if you were not looking at the four turnings but only the three

turnings, you would make the first provisional, the second provisional of definitive, and the third definitive of definitive; Jamgon Kongtrul lays out this approach in his *Treasury which is an Encyclopædia of Knowledge*. This approach does not contradict the approach given here at all; it is a subset of it.

Moreover, relative to the first turning, the second turning is definitive, and relative to the third turning, it is provisional. Some sophist might try to argue that it cannot be both. However, that is just hard-headedness; as Gyalwang Je says, one is speaking about inter-relationships here, not fixed facts. You might wonder why anyone would have to make this point? It is because people in Tibet did fall into the trap of believing what they were told and then, when confronted with another possibility, instead of applying clear-thinking to the matter—as the Buddha himself said should be done (see the explanation on the four reliances in the introduction and the teaching on it on page 170)—they would use every logical means possible to maintain their way of assertion. This is exactly the problem that led to the acrimony between the established church and other schools in Tibet. One of my teachers, a Kagyu lama who was sent to study at Sera when he was young and who thus became a Gelugpa lama, told me once that the best way to understand your own view was to study the view of the far mountain that is, the view of your opponents. Interestingly, if you really take this to heart, there is the possibility that you might discover a new set of meanings in your own view that allows the possibility of the other view, too. Either that or you might find that your attachment to your own view was a problem.

This should not be taken to mean that the understanding of the Prajñāpāramitā, which is the epitome of the teaching of the view of the second turning of the wheel, is being stated as incorrect. To the contrary, this presentation, within itself, is accepted as being the highest possible presentation of reality possible using the methods involved of logical analysis. The Kagyus are not arguing that there is something wrong with Nāgārjuna's presentation of reality in texts

like the *Root Prajñā* or in the Buddha's Prajñāpāramitā sutras. Rather, they are saying that the meaning there is the very meaning pointed to by the third and fourth turnings, it is just that the latter two have methods which are more refined for getting at the same truth.

This is a very important point for Western people. We, with our highly trained rational minds, find it very easy to resonate with style of the teachings of the second turning, and therefore, very easy to believe that this is it! It is a teaching in the Kagyu lineage that there can be a great danger in over-training yourself in logical methods. If you spend years and years at it—as we in the West have to do by law when we are young and then tend to continue on with—you develop such a strong habit of intellect that you can never break through it into the wisdom mind that the tantric teachings show explicitly as the inner reality of a buddha.

Having made his presentation of how the four vehicles are presented in terms of provisional and definitive meaning, the author goes on to point out that there is another way of categorizing the four vehicles, one that corresponds to the progression of the sharpness of faculties of the practitioner. He says,

> In addition, there is also a presentation in which the four are differentiated according to sharpness of faculty ... best of the best, and so on are then made.

Note that sharpness of faculty here does not refer to the sharpness of intellect but refers overall to a being's spiritual development and the capability he has because of it. If it were purely intellect that were the measure, you would have to make the second turning into the penultimate one because that is the turning in which correctly operating intellect, called prajñā, is the most important tool. This seems to be what happened in the days of Tsongkhapa and his followers.

In the next paragraph he says,

> A difference between Pāramitā and Mantra appears at that point ... Their approach is not amenable to all and will only be understood only by a fortunate few, therefore, these followers are set apart as having sharp faculties.

Thus, we have arrived at the point where it is clear that there is a difference between the approach of the general Great Vehicle (the Pāramitā Great Vehicle system) which does not include the tantric vehicle and the tantric vehicle itself.

It is possible to differentiate between the common and uncommon vehicles by looking at their attributes. This has been done many times over the centuries by various great masters. A later teaching looks at just these kinds of distinctions. Here, Gyalwang Je relies on a quote from *The Lamp of the Three Modes* to pick out several differences between the styles of the practitioner of each vehicle. The basic point is that the uncommon vehicle does not have a more profound view (though the expressions of it might be more direct and effective) but does have especially refined methods compared with the common vehicle.

In the next paragraph he says,

> Those features illustrate the difference between Pāramitā and Mantra. The root of the difference though ... is to be established via an awareness which overall knows the nature.

He is saying that those attributes are the observable features of an underlying difference but are not the root of the difference itself. What is the very root of the difference? I have mentioned it several times earlier: it is the difference in how the view is actualized in the practitioner's mind. Is it actualized via a very sharp and correct logical process in which mistaken items are eliminated so that in the end reality might come forth or is it a direct approach that accepts the existence of that reality and steps into it without logical analy-

sis? The former is the approach of the Prajñāpāramitā of the second turning of the wheel. The latter is the approach of the tantras of the fourth turning of the wheel.

There are specific words for these two approaches in logic. The first is called a "rnam dpyod" in Tibetan. It is the kind of analysis in which you look at the surface attributes and, using logic, turn away all appearances that are incorrect. In the end, you arrive at a lack of deluded appearances and that lack or emptiness of the deluded appearances is said to be their reality. The second is called a "yongs dpyod" in Tibetan. It is a kind of analysis in which you do not negate what is wrong in order to be left with what is right but in which you embrace all at once what is correct to begin with. In the former, "dpyod" for analysis means logical analysis, in the latter "dpyod" does not mean logical analysis but "direct insight".

These terms have other connotations, too. The "rnam pa" in the Tibetan name of the first type of analysis meaning "superfice" is referring to the attributes involved. It means that you have to examine each thing, one by one by one. For example, in the Prajñāpāramitā, it says "no eye, no ear, no nose, no tongue ..." and on and on; every superfice has to be examined logically one at a time. This is the nature of logical, dualistic mind; it can only do one thing at time. When you talk about "yongs su" in the second type of analysis, it is referring to the "all-inclusive, universal" quality of the second analysis. Here, it is talking about insight that occurs without the use of rational analysis. It is talking about non-dualistic, wisdom mind that takes in the whole situation at once and sees it for what it is. In the end, the reality that is arrived at by each of these methods is not different, therefore it is not the case that the rational analysis of the second turning is being put down as a lesser view by the Kagyus. However, the effectiveness of the approaches that lead to that view is markedly different and the Kagyus are setting that up as a basis for distinguishing the uncommon vehicle as special compared to the common vehicle.

The remainder of the teaching is taken up with other ways to see the distinction between the common Great Vehicle and the uncommon Great Vehicle, also known as the Vajra Vehicle.

Three major distinctions are laid out next, all of which are important aspects of the Kagyu presentation of the view. The three are summed up to begin with these words,

> The view is determined first. However, at the time of cutting the exaggeration laid over what is, there is the difference between looking outward and looking inward as follows. When hearing is put to the fore, there is the distinction that, in reliance on scripture and reasoning, exaggeration is cut externally, versus in reliance on foremost instruction exaggeration is cut internally. When contemplation is put to the fore, there is the distinction individually discriminating prajñā versus individual self-knowing wisdom. When meditation is put to the fore, there is the distinction paṇḍita's analytical meditation versus kusulu's resting meditation.

Thus he ties the three distinctions to the three prajñās of hearing, contemplating, and meditating. First one has to hear the teaching, then one has to contemplate it in order to develop a clear and correct understanding of it, and finally one has to cultivate, meaning meditate on it, in order to make it part of one's being. The common vehicle's approach to these three prajñās is an outer approach hallmarked by conceptuality and approaches consistent with conceived effort[14]. The uncommon vehicle's approach to them is hallmarked by non-conceptuality and approaches consistent with having no conceived effort. Gyalwang Je gives an short but clear explanation of these three important distinctions.

Following that, various minor distinctions are dealt with through to the end of the teaching. He explains: scripture and reasoning;

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[14] For conceived effort, see the glossary.

causal vehicle versus fruition vehicle; the two types of accumulation; the two types of lineage; and the terminology applicable to all of the differences that he has explained of common and special, general and hidden, or temporary and ultimate.

Thus the basic view of the Kagyu has been set out in the first teaching of the text. This teaching covers so many of the important issues concerning the view that a whole book could be written to explain it. It certainly is deserving of it but, unfortunately, that is outside the scope of this book. In the second teaching, Gyalwang Je goes on to clarify distinctions between the views and approaches of the sutra and tantra traditions. Many of the remaining teachings also clarify important points of the view.

Plate 1. Thangka painting of Drukchen II, Gyalwang Je (centre) with important disciples (anti-clockwise, beginning top left) Ngog Dondrup, Ngog Rinchen Jangchub, Dawa Senge, Rinchen Namgyal

"Chariot of Establishment"
Treasure Trove of a Mind Absorbed in the Profound Meaning

Teachings of the Second Drukchen, The Gyalwang Je Mipham Gyal wa'i Wangpo

Compiler's Preface

Namo Śhrī Grave. Namo Mahāmudrāya. Namo Vajrayoginī[15].

Homage to the excellent and holy glorious guru who is the lord over all the secret[16] and the embodiment of supreme bliss, and to venerable Jetsun Vajrayoginī of stainless lotus.

The knowledge, love, activity, and capability of all of the Conquerors of the three times has emerged as the Dharma Lord, the Dharma King who is the source of every dharma, the precious, holy Drukpa[17]. I have drawn on all the dharma doors, profound and vast, that he taught orally and recorded all the requisite ones here.

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[15] Homage to the Glorious Guru, Homagė to Mahāmudrā, and homage to Vajrayoginī. This is a standard style of homage given in the original language of the teachings, Sanskrit, at the beginning of Tibetan Buddhist texts. The wording indicates that this is a text about the tantras.

[16] The secret means the secret level of teachings which in turn means the Vajra Vehicle, Secret Mantra, the tantras.

[17] The qualities of enlightened being—which can be summed up as threefold knowledge, love, activity, and capability—have emerged in the form of the second leader of the Drukpa Kagyu, Gyalwang Je.

1. Gyalwang Je said ...

The root in every one of the profound-and-vast and the non-dual vehicles, in the philosophical and ultimate systems alike, is non-departure from the nature of all phenomena, that is, from the reality which is superfactual enlightenment mind, great-bliss co-emergent wisdom, and every single one of the various presentations of ground, path, and fruition ever made by them has this one approach or journey.

Those who enter this realistic path of non-duality through the non-differencing knowledge belonging to the nature, have the merit of supreme good fortune.

The arousal of conventional enlightenment mind in their minds defines them as bodhisatvas and then, in a similar way, entrance into the maṇḍala of non-piecemeal superfactual enlightenment mind determines them as members of the vajra family.

Then, with emptiness and compassion non-dual in wisdom, they proceed to become Vajradhara-type people who hold the treasury of supremely profound enlightened body, speech, and mind. They do so first by obtaining the transference of blessings from the glorious, holy guru then by relying only on an unmistaken teaching of the method of time. Then, they free themselves from every stain—deep solidification of believing in solid things, clinging to

common appearances, straying into the avenue of bias, grasping at differences, and so on—until finally no things exist for them at all apart from the play of co-emergent wisdom.

In relation to that, the Dharma King, the Buddha Bhagavat gave his commands in three stages of turning the wheel of dharma. The first turning was provisional in meaning; this has been attested to by the learned and accomplished ones of both India and Tibet. Which of the second and third was provisional and which definitive has become a debate these days but the following can be said. Nāgārjuna-and-successors and Asaṅga-and-brother are renowned as the two founders of mainstream tradition and what they accepted and also what others have accepted following on from them are one and the same in that they both arrive at and settle upon suchness[18]. By the same logic, the ones renowned as The Six Ornaments and Two Supreme Ones also took positions that appeared to be different and contradictory but in fact within reality they had mastered the non-contradictory key point. Thus, there is the greatness of realizing that all the teachings are non-contradictory.

On occasions where there appears to be disagreement, the conqueror himself is to be made the validating authority[19]. In the scriptures of the Bhagavat, it says:

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[18] Tib. gzhol zhing 'bab pa. "Arrive at and settle on" is a stock phrase used when discussing the view. It means that a person first uses some means to arrive at a correct understanding of the view (logic gets at emptiness in the common vehicle, direct perception gets at unified appearance-emptiness in the uncommon vehicle) then settles into that reality in the meditation appropriate to that system. The phrase is seen throughout the text.

[19] Skt. pramāṇa, Tib. tshad ma. The Buddha is the one who has to be set up as the final authority because he is accepted as the one who has valid and full knowledge of all things.

In the south, in the country of Veta,
A bhikṣhu renowned as very glorious,
Called by the name "Nāga"
Destroyer of the sides of existence and non-existence ...

and,

A bhikṣhu who will be called "Asaṅga",
Expert in the meaning of the treatises,
Will thoroughly distinguish many aspects
Of provisional and definitive meaning in the sutra section.

From this, we are to understand that the person to determine the view is Nāgārjuna and the person to distinguish between provisional and definitive meanings is Asaṅga, as prophesied.

All of Nāgārjuna's teaching is collated into four collections: stories; reasonings; praises; and suchness. The collections are considered to be commentaries on the intent in a progression whose sequence corresponds to the sequence of the three wheels followed by the fourth, Secret Mantra. Thus, *Letter to a Friend*, and so on are associated with the first turning; *Root Prajñā*, and so on with the second turning; *In Praise of the Dharmadhātu*, and so on with the third turning; and *The Four Mudrās*, *The Five Stages*, and so on with the ultimate one.

The same progression that appears in that style of commentary appears in the teachings of the great Jetsun Mila. He says,

Complying with the appearances of you
Of lesser minds, the All-knowing Buddha said,
"Everything exists".

and with that, the statements "unsatisfactoriness exists" and "source exists" did appear, so the meaning of the four truths of the first command is present[20]. Then he says,

> From the standpoint of the superfactual truth
> Let alone obstructors there are not even buddhas ...

which means the middle turning concerning lack of characteristics. Then he says,

> The skilled ones who realize it to be so
> Do not see consciousness, see wisdom;
> Do not see sentient beings, see buddhas;
> Do not see dharmins, see dharmatā ...

which means the third turning concerning complete ascertainment of the superfactual dharma. And then he says,

> There is not self and other knowing;
> Everything is a vast unification ...

which, showing all phenomena as the play of non-dual method and prajñā, is an exact match with the commentaries on the understanding of Secret Mantra Vajra Vehicle.

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[20] Milarepa's song *An Authentic Expression of the Middle Way* is quoted here to show how Milarepa also follows four levels of view throughout the four turnings of the wheel. When the Buddha started his teaching, in the first turning of the wheel, he taught, in compliance with the mind of ordinary beings, that there is "existence" and "non-existence" in a solid sense. Thus, when he taught the first and second of the four truths, unsatisfactoriness and its source, he taught them as existent things. Thus in Milarepa's opening lines of the song we find the meaning of the first turning of the wheel of dharma, the four truths of the noble ones. The song is fully explained in the book *The Theory and Practice of Other Emptiness Taught Through Milarepa's Songs*, published by Padma Karpo Translation Committee. For noble ones, see the glossary.

Likewise, Lord Dvagpo Rinpoche's Four Dharmas[21] also follow the same progression. The first command, the dharma wheel of the four truths, concurs with the step, "mind follows the dharma". It is—from the perspective that unsatisfactoriness is to be known, the source is to be abandoned, the path is to be applied to one's mind, and the fruit is to be actualized—that cyclic existence is to be renounced, emancipation is to be sought, and the path of complete peace is to be entered. The middle command, the dharma wheel of lack of characteristics, concurs with "dharma turns to the path" in that both the side to be abandoned, total affliction, and the side of the antidote, complete purification[22], are understood to be without birth by nature and to be superficies[23] characterized as cause and effect—interdependent arisings—and are understood as such without mixing up their individual modes. The final command, the dharma wheel of complete ascertainment of superfact[24], concurs

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[21] The Four Dharmas of Gampopa. The four dharmas are joined in sequence to the explanation in this paragraph; the first as given here is "mind follows the dharma". Gampopa's own explanations of the Four Four Dharmas can be read in the book *Gampopa Teaches Essence Mahamudra, Interviews with his Heart Disciples, Dusum Khyenpa and Others.*

[22] When the Buddha laid out the Four Noble Truths, he divided them into two groups of two. The first two, unsatisfactoriness and its cause, he called "total affliction" (Tib. kun nas nyon mongs pa). The second two, cessation and its path, he called "complete purification" (Tib. rnam par byang ba). These two terms show the two sides, samsara and nirvana, as being nothing but affliction and the complete elimination through purification of that affliction respectively. For affliction, see the glossary.

[23] For superficies, see the glossary.

[24] Tib. don dam rnam par phye ba'i chos kyi 'khor lo. The dharma wheel of complete ascertainment of superfact is the third turning of the wheel in which fictional and superfactual truths are carefully dissected and the superfactual truth thus definitely ascertained.

with "the path's confusion is dispelled" in that when mindness[25], the non-composite, the nature luminosity[26] is realized, due to seeing all stains as adventitious[27] events that are not established via a self-entity, the path's confusion can be dispelled. Secret Mantra Vajra Vehicle concurs with "confusion dawns as wisdom" in that, by appearance-and-becoming[28] co-emerging as great bliss without outflows[29], the play of the three kāyas[30], its transformations into confusion—desire and so forth—are not approached as something to be abandoned but are allowed to be complete in their entity[31] which is the svabhāvikakāya and great wisdom.

Likewise, in the great treatises of Lord Jigten Gonpo, Lord Lingre, Glorious Rangjung Dorje, this and only this way of commenting on the Buddha's intent appears. Therefore, any commentary that

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[25] For mindness, see the glossary.

[26] The nature luminosity refers to the second of the three characteristics of mindness taught in Essence Mahāmudrā. The three characteristics are entity, nature, and compassionate activity. The nature is the luminosity aspect. It does not mean "natural luminosity". See nature and luminosity in the glossary.

[27] For adventitious, see the glossary.

[28] Tib. snang srid. Appearance-and-becoming is a stock phrase meaning all of samsara (or sometimes all of samsara and nirvana). Appearance refers to the worlds and becoming refers to the sentient beings who are in those worlds, having the type of existence called "becoming". It is equivalent to another stock phrase "containers and contents" and the two are sometimes put together. For becoming, see the glossary.

[29] For outflows, see the glossary.

[30] For kāya, three and four kāyas, and dharmakāya, saṃbhogakāya, nirmāṇakāya, svabhāvikakāya, see kāya in the glossary.

[31] For entity, see the glossary.

genuinely has the intent of the Kagyus will definitely make its assertions likewise.

Further to that, each of the four can be both provisional and definitive. This is not contradictory. Just as a woman is a daughter relative to her mother and a mother relative to her daughter so each one can be provisional meaning as the first member of a pair and definitive meaning as the second member of the pair. The first command, the dharma wheel of the four truths, is the provisional meaning of provisional meaning because it principally teaches the way things appear in relative truth. The middle one, the dharma wheel of the lack of characteristics, is the definitive meaning of the provisional meaning because it principally teaches the nature of fictional truth, the way things are. The final one, the dharma wheel of complete ascertainment of superfact, is the provisional meaning of definitive meaning because it teaches by thoroughly distinguishing between the two sides, consciousness and wisdom. The ultimate intent, Mantra, is the definitive meaning of definitive meaning because it is the one that teaches non-dual wisdom's suchness in direct perception.

In addition, there is also a presentation in which the four are differentiated according to sharpness of faculty. The first three correspond to least, middling, and best and the fourth to best of best. And, when the best of best has the same four-fold scheme applied to it, the four tantra classes of Mantra result. This is seen from the statement,

> From the standpoint of sharp faculties,
> The Mantra Vehicle is special[32].

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[32] The *Treasury which is an Encyclopædia of Knowledge* gives a longer quote and indicates that it is from the text, *Lamp of the Three Modes*: "Although they are the same meaning, in terms of non-mistaken-ness, having many methods and being without difficulty, and sharp faculties, the Mantra Vehicle is special."

where sharp means best and four paired assessments—best of the best, and so on—are then made.

A difference between Pāramitā and Mantra systems appears at that point. Overall, Pāramitā and Mantra vehicles are distinguished in method compared to the Lesser Vehicle thus, within the method vehicle, they are equally the Great Vehicle. However, there is a great difference in their followers' degree of skill in that method. Some followers are un-deluded in that they are highly skilled in the ways of the profound and vast, have more method due having more doors for entering those to be tamed, and proceed without hardship due to not abandoning desirables and making bliss into the path. Their approach is not amenable to all and will only be understood by a fortunate few. Therefore, these followers are set apart as having "sharp faculties".

Those features illustrate the difference between Pāramitā and Mantra. The root of the difference though is having the aspect of stoppage by attribute analysis versus having the aspect of accomplishment by overall analysis[33] that is, being a follower who cuts things off via something to be abandoned and an antidote versus one who proceeds via the non-duality of something to be

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[33] Tib. rnam dpyad, yongs dpyod; "attribute analysis" and "overall analysis" respectively. These terms are used as a pair to highlight the crucial difference between the approaches taken in non-tantric and tantric vehicles when determining the view. Attribute analysis is an assessment done using rational mind; it examines (dpyad) the individual, surface attributes (rnam pa) of something to come to a rational understanding of what the thing is. By eliminating one concept at a time it arrives at a concept of what something is, in the sense of what it is not. Therefore, it could also be called an "eliminative analysis". An overall analysis is an examination (dpyod) done using wisdom to discover the actual thing itself; it works by taking in the whole thing (yongs) at once in a single moment of non-dual comprehension. It is a non-conceptual, non-eliminative process of direct comprehension.

abandoned and an antidote. The first one uses syllogistic reasoning to negate every conceptually-labelled named thing—self, truth, birth, thing, characteristic, nature, elaboration, etcetera—then teaches via non-self, not truly established, non-birth, essence-less-ness, characteristic-less-ness, nature-less-ness, freedom from every elaboration, etcetera. The second one uses skill in method regarding those phenomena considered by the former to be something to be abandoned—the self that pervades the animate and inanimate, joining the two truths in non-duality, co-emergent birth, the essentiality of all phenomena, characteristics universally complete, manifested nature, samsara and nirvana non-dual, all superficies, etcetera—and teaches thing-ness which is to be established via an awareness which overall knows the nature.

We can go further. The view is determined first. However, at the time of cutting the exaggeration[34] laid over what is, there is the difference between looking outward and looking inward as follows. When hearing is put to the fore, there is the distinction that, in reliance on scripture and reasoning, exaggeration is cut externally, whereas in reliance on foremost instruction[35] exaggeration is cut internally. When contemplation is put to the fore, there is the distinction of individually discriminating prajñā versus individual self-knowing wisdom[36]. When meditation is put to the fore, there

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[34] For exaggeration, see the glossary.

[35] For foremost instruction, see the glossary.

[36] Tib. so so rang rig ye shes. "Individually discriminating prajñā" refers to correct logical process used to examine one item at a time in order to understand a situation. "Individual self-knowing wisdom" refers to wisdom that each individual person has; "individual" emphasizes that the wisdom is innate to every being and "self-arising" indicates that it needs no effort of thought for its production. These two terms, which are mistakenly often thought of as being the same, refer to different types of knowing and represent different paths to enlightenment. They can be related back to the aforementioned

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is the distinction paṇḍita's analytical meditation versus kusulu's resting meditation[37].

As for cutting exaggeration externally, Glorious Dharmakīrti said,

> Without refuting this the object[38],
> To abandon that is not possible ...

Here is what I think his intent was[39]: "The object that desire, anger, and self-grasping arises from is overcome by refutational reasoning with the result that, because there is nothing grasped at, there is no grasping to it" meaning that, when the object's lack of truth is

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[36](...continued)
attribute analysis and overall analysis; prajñā operates via attribute analysis, discriminating one thing at a time and conceptually deciding on a correct state whereas wisdom operates via overall analysis, seeing itself and all of reality at the same time without the use of concept.

[37] A paṇḍita is a person who prefers learning and the scholarly approach. A kusulu is the word for a person who, according to tradition, does nothing more than "eat, sleep, and shit", in other words, it is the word for a person who simply practices and does not occupy himself with learning. The former prefers mental analysis to arrive at a conclusion, the latter prefers to rest in what is, without analysis needed to get there.

[38] The "this", which refers to something mentioned in the preceding verse of the original, is explained in the accompanying commentary by the Drukchen to mean "the object which is the object causing the arising of *this* desire, anger, and so on". The subsequent "that" refers to grasping at truth in the objects. Note the difference between the paṇḍita and kusulu styles of explaining this verse.

[39] Gyalwang Je knows that this verse is interpreted in various ways and is saying that this is how he and his Kagyu lineage understand these famous words. Other schools have their own interpretation of these words, for example the Gelugpa explain it differently based on their setting the second turning of the wheel as the turning of primary importance.

determined, the elaboration[40] of grasping at truth in the object falls apart because an object is posited in relation to its perceiver. Then, as for cutting exaggeration internally, like Saraha said,

> To find what is in the house you go outside.
> You question the neighbours having seen the owner.

In other words, the co-emergent wisdom existing within oneself is brought to realization by the guru's kindness[41].

Second, the distinction between individually discriminating prajñā and self-knowing wisdom is as follows. The first relies on examination and analysis—like melting, cutting, and rubbing gold—to discover a certain fact which is viewed as non-deceptive. The second is that, within a state of non-examination and non-analysis and non-alteration and non-fabrication, the fact of one's own face shining forth within self-arising wisdom is seen and that is called "individual, self-knowing wisdom".

Third, the distinction between analytical meditation and resting meditation is the difference between cutting exaggerations of true and false based on the way things appear and resting in what is as it is based on the way things are. Also, the distinction between them is like the difference between what the *King of Samādhis Sutra* says about the former,

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[40] Tib. spros pa. Elaborations are the concepts about something elaborated by rational mind. For rational mind, see the glossary.

[41] In other words, instead of recognizing what you have inside you, you go outside to look for it. Outside, you question the neighbours about the owner—which is your self—even though you have already seen it because of living with it! The fact of one's self is seen through the guru's kindness when he shows you co-emergent wisdom in direct perception through the special techniques of the Vajra Vehicle. Note that the Buddhist tantras *do* speak of a self though it is of course, an empty self; an example is seen just below in Saraha's quote when it says "The Archer advocated self-ness awareness".

For a given phenomenon, non-self is to be individually discriminated.
If one meditates on what that is for each one individually,
That is the cause of the fruit obtaining nirvana;
Any other cause will not bring peace.

and the meaning of the latter one as stated by Saraha,

The Archer advocated awareness which is a self
Free from all doings and not coming from accumulation;
At that time the heart of every expert is covered with poison.[42]

In addition, the tantra[43] when it gives such as,

This wisdom being great is subtle ...

and,

Not realized by conceptual process,
This wisdom is self-knowing.

is asserting realization through reliance on the guru's blessings. Generally experts are of two kinds: experts in conventional areas of knowledge and experts in the meaning of reality. The first is like the paṇḍitas who are expert in the five areas of knowledge and the latter is like the yogins who are expert in the meaning of reality. Also, for the first, as Nāgārjuna said,

Without relying on conventions
The superfactual meaning will not be realized.

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[42] The Archer is a name for Saraha, given that he was trained in archery. When the wisdom that does exist and hence is a self is fully operative, a person reaches complete purity. Meanwhile, the experts, left with their conceptual knowledge, have their heart centres, the place of wisdom, covered over with the poison of dualism.

[43] These two quotes are from *Hevajra Tantra*.

and, for the second, as Saraha said,

> When you become realized, that is everything—
> Other than that, nobody will discover anything.
> Reading is so, grasping, and meditation too—
> Treatises arising in the heart also is such.

The root of conventions is both authoritative statement and reasoning[44]. Authoritative statement is finally defined as words expressed and reasoning is finally defined as examination using conceptual process. Because the meaning of reality is beyond being an object of speech, thought, consciousness, and expression[45], authoritative statement and reasoning demonstrate aspects of that meaning rather than manifesting it as it is. The *Highest Continuum* says that like this,

> Because it is subtle, it is not an object of hearing.
> Because it is superfact, it is not thought.
> Because it is the profound dharmatā, it is not
> The object of a worldly meditation ...

Moreover, the common vehicle, because those to be tamed need to be gradually drawn along and entered, is principally provisional meaning and for that reason is also called "the causal vehicle". The Mantra Vehicle, from the perspective that it best arrives only at suchness, is principally definitive meaning. For the first, as was said,

> Also, those meanings, the sequence of
> The Buddha's dharma, are the four types

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[44] Tib. lung dang rigs pa. This is often translated as "scripture and reasoning" but the Tibetan term "lung" means statements that have been made verbally by someone in a position of knowledge, someone whose statements are authoritative. Gyalwang Je's comment in the next sentence is proof of this.

[45] For expression, see the glossary.

Of mind's assertions seen manifest;
The explanations of Particularist's[46] path, and so on,
Make for the accomplishment of it.

and, for the latter one, as it says in the *Saṃpuṭa*[47],

Why? The manifold dharmas
Like rivers flow into an ocean.
Emancipation itself is just one;
Many are not observed.

Moreover, in the context of causal and fruitional vehicles, the cause which makes for buddhahood is the two types of accumulation. Making the six pāramitās the principal way of practising the two types of accumulation brings the two accumulations to fruition as the profound—the dharmakāya—and the vast—the two form kāyas. That is called "Pāramitā Vehicle taking cause as the path". Making the dharmakāya and form kāyas into the path by the two stages corresponding to them—development and completion stages—is known as "Mantra Vehicle taking fruition as the path".

Moreover, emptiness having the excellence of all superficies[48] is the cause and making it into the path principally via Pāramitā is called "taking cause as the path". Supreme, unchanging great-bliss is the fruition and making it into the path principally via Mantra Vehicle is called "taking fruition as the path".

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[46] Skt. Vaibhaśhika. The first of the four philosophical schools of Buddhism.

[47] The *Saṃpuṭa* is one of the root explanatory tantra of Chakrasaṃvara. It is frequently quoted in Kagyu texts given the importance that the lineage places on Chakrasaṃvara practice.

[48] For emptiness having the excellence of all superficies, see the glossary.

Moreover, the cause or lineage which makes for buddhahood consists of the two types of lineage: the naturally present and developed lineages[49]. To undertake accomplishment starting from those two causes is to make the cause into the path and to practise the uncommon path of the fruition which is that accomplishment—the families which when divided and summed up are the five, or one, or one hundred families, and so on—is to make the fruition into the path.

Moreover, the cause being the unification of emptiness and compassion and the fruition being the suchness which is their nonduality, they have the difference of being incomplete and complete from the perspectives of common and special, or general and hidden, or temporary and ultimate, due to which they are also spoken of in those terms[50].

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[49] Skt. gotra, Tib. rigs. Lineage here is one of several standard names for tathāgatagarbha.

[50] All these pairs of terms are standard ways of referring to the sūtra and tantra paths. For example, in "general and hidden", general refers to sūtra because it is the common approach that is known to all and hidden refers to tantra because the meaning is not obvious to all.

2. Also, Gyaltsang Je said ...

The six things of generosity, and so forth exist for everyone, even worldly beings. When the six are fully embraced by prajñā which realizes lack of nature and conduct that is skilled in method, they change to being pāramitā, "ones that have gone across to the other side"[51].

When those six have become practices of śhrāvakas, pratyekabuddhas, and bodhisatvas on the path of training, they have still not gone across the ocean of existence and peace entirely, therefore are still not the fully-characterized Pāramitā, that is "the ones that have gone across to the other side". Omniscience and the Prajñāpāramitā are equivalent and, that being so, fully-characterized Prajñāpāramitā is posited only for the level of a complete buddha.

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[51] Skt. pāramitā, Tib. pha rol tu phyin pa. Everyone, meaning both Hindu and Buddhist traditions, has the six activities of the path which in Buddhism are called "the six pāramitās". When these commonplace activities that were generally called "pāram" or "other shore" activities in ancient India are mixed specifically with method and prajñā as taught by the Buddha, they change to a version which is now called Pāramitā, meaning "that which has gone across to the other side". In other words, they have changed from being spiritual yet worldly activities to activities which, transcending the worldly approach, are activities of enlightenment.

Generally, the terms buddha, enlightenment, nirvana, and simply "going across to the other shore" are used when referring to non-ultimate contexts but the terms non-dwelling nirvana, perfect complete buddha, unsurpassable enlightenment, and truly gone to the other side are used to show the superior case.[52]

Similarly, discipline, samādhi, and prajñā also exist as what are called "other shore" forms in the Tīrthika systems yet those other shore forms of discipline, samādhi, and prajñā do not have the qualities of abandonment, making into path, nature knower, etcetera of the Buddhist path that make them into antidotes to the three poisons. Because of that, the Buddhist versions are distinguished compared to the other ones, so are expressed using the term "higher" as in "higher training in discipline", and so on.[53]

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[52] The first three terms here are used in cases that are non-ultimate, that is, when the journey is still being made. For example, arhats are called buddhas and are said to have achieved enlightenment and nirvana but those are all non-ultimate. To show that the ultimate situation of a truly complete buddha these terms have to be further qualified as shown.

[53] As with the six other shore activities just described, both non-Buddhists and Buddhists of India said that the training scheme of their system consisted of the three trainings of śhīla (discipline), samādhi, and prajñā. The non-Buddhists called their practices "other shore" similar to the Buddha calling his ones "gone to the other shore". However, the Buddha pointed out that, even though the names are similar, there is a major distinction between them which is that the Buddhist ones are taught in terms of "abandonment of affliction" and "being made into a true path to enlightenment", and are taught within "the context of the existence of a wisdom knower that is the nature of beings" where the others are not. Thus the Buddhist trainings are ones that actually function as antidotes to cyclic existence where the others do not. In order to show this difference of superior capability of the three trainings taught by himself compared to those taught by

(continued...)

The higher trainings of discipline, samādhi, and prajñā were taught as follows. When they were made primarily into the path of abandonment, they were taught in the *Root Sutra*, etcetera of the śhrāvaka's piṭaka; when they were made primarily into the path of skill in method, they were taught in the bodhisatva's piṭaka; and when they were made primarily into the nature which is non-dual method and prajñā, they were taught in the Mantra vehicles.[54]

Then, in the Mantra Vehicle, the cause of being unbound and liberated is made out as two-fold. Method and realization each function to bring the result of being unbound. Method in the Mantra Vehicle has the distinction that it does not relate to the common vehicle methods which produce unsatisfactoriness so-to-speak, instead it makes outflow-less bliss into the actual object. Realization in the Mantra Vehicle is distinguished in that it does not relate as is done in the common vehicle to the determinations of prajñā—logical reasoning, syllogisms, and so on—that utterly differentiate phenomena, instead it makes self-arising co-emergence manifest through the blessings of the guru.[55]

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[53](...continued)
the Hindu schools, the Buddha called his three trainings "the three higher trainings". See Teaching 31 for more on the higher trainings.

[54] The three higher trainings were taught by the Buddha in the teachings of the first turning and are practices for the Lesser Vehicle. However, these three trainings can also seen to be present as the basic trainings for the Great and Vajra Vehicles. He shows in this paragraph how that works.

[55] The teaching of the three higher trainings in the Lesser Vehicle says that they are the cause of "being unbound from samsara and liberated into nirvana". The conventional approach of the common vehicle is not used in Mantra Vehicle. There, what would be the cause of being unbound and liberated is the two things of method and realization, each having its own function. Method in the common vehicle produces causes of enlightenment and higher states of mind but does so
(continued...)

How then do they ascertain their view, vehicle, tenets, and so on?

View

View, coming from the Sanskrit term "pāvye", means "by looking, to see in accordance with mind's capacity", that is, it means "which way a particular object—through being differentiated as pure, impure, or mixed, etcetera and each of those further being differentiated as best, middling, or worst—comes to appear, be seen, or be comprehended".

It says in the *Entrance to the Middle Way*,

> A preta's rational mind seeing a river of water as pus
> And faculties having floaters[56] are the same ...

and the meaning is as follows. It is understood that one entity, for example a river, will appear differently because of karmic latencies producing differing images. All of the images are interdependencies of the fictional so they are, within their own context, not mistaken. Nonetheless, the particular characteristics of arising, ceasing, and dwelling, etcetera that they have due the differing situations of what appears where are not in fact present anywhere. Rational mind having understood that, it is then made into the best sort which is used to un-mistakenly evaluate the modes of the two truths. Then, the apparent contradiction of one thing such as water having at the same time many ways of appearing in the fictional yet

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[55](...continued)
within the context of cyclic existence thus, for the moment it is still creating the unsatisfactoriness of cyclic existence. Method in the Mantra Vehicle takes the non-dualistic bliss of co-emergent wisdom as the immediate result so that the bliss of realization is the actual object of practice. Realization does not follow the common vehicle style of developing concept-based prajñā but the style of being introduced directly to one's own wisdom by the guru.

[56] For floaters, see the glossary.

nothing established in superfact is used repeatedly to cut the doubt, "Where is the river's situation established in the fictional itself?" When that key point has been known, the person is liberated from the cognitions which are doubts of that sort.[57]

And for the advocates of things as consciousness only, who do not assert objects to be true externally like the Middle Way followers do with the establishment of those situations, where could there be the view at the sattvas' time?[58]

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[57] This describes the development of correct view. First, a person has the deluded understanding of beings in general. Next, he develops a general understanding of appearances in relation to the two truths, which is that they are true within the fictions produced by samsaric mind but do not exist in and of themselves. He then takes his generally confused rational mind and makes it into the best type possible, prajñā. (Etymologically, prajñā is defined as best (pra) type of knowing; it refers to a logical mind which makes correct distinctions concerning its object.) He then uses prajñā to correctly evaluate the appearances of the river using the two truths. He repeatedly investigates to resolve the doubt which developed with his initial general understanding, "Where is the real river at the fictional level?" Through doing so, he develops a view in which the previous cognitions of a river never appear and his doubts are resolved. For him, the appearances of a river that beings normally accept as being present but which, if they are questioned over it, begin to doubt, have been liberated and his false appearances of the fictional have been stopped.

[58] Middle Way presentations in general, because of following the Sutra Follower (Sautrāntika)approach of Dharmakīrti, accept that there are external phenomena, as with the external river and various appearances of it just mentioned. The Mind Only school does not accept that but Gyalwang Je negates their claims by pointing out that their position leads to the consequence of there being no palace of the deity, and so on when the fruition of deity practice is considered.

The matter is discussed in the text called *Compendium of the Great Vehicle* as follows. It says,

> A woman with the one body when
> Seen by ascetics, lusty ones, and dogs
> As a corpse, something desirable, and food
> Produces three differing views.

That can be connected with the explanation of Āchārya Upāsaka Gomi[59]. He starts with,

> Regarding the one thing "river", each type of migrator's ...

which points out how the differing appearances happen then says,

> One thing, because minds take it differently,
> Is asserted to be not established in fact ...

which proves that the differing appearances are not established as one thing in reality[59].

It is said that,

> For what and where there is non-mistaken-ness
> That and there have become valid cognition ...

In the face of confusion, a syllogism of non-mistaken-ness is on one side uncertain. Accordingly, some experts are heard to assert a sense-faculty direct-perception intermediary valid cognizer, and thereby maintain that the water appearing to human migrators is fully characterized as "moist and wet" and further that this does finish up in being just being a story made up by what individuals see for themselves. Some experts maintain that, on top of the moist and wet appearance just mentioned, every one of the individual karmic types of appearance is established as non-mistaken but end

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[59] Chandragomin.

by accepting that the appearances are true only in their lack of truth.[60]

Generally, in distinctions regarding appearance, there are two presentations. The ultimate ascertainment, which is known as inner mutuality, is a presentation of wisdom appearances principally of the nature[61]. It is present in the beginning presentations of the Buddhist path, the ones of the common vehicle, but is hidden at that level; it is not the people of that vehicle but the yogins of the Mantra Vehicle who tell of inner mutuality. Inner mutuality is a presentation of appearances in which the appearances are principally transformations. The commonly-known presentation of the common vehicle is the presentation of karmic and habitually-patterned appearances in a situation where they are the primary function[62].

These two presentations of appearances agree with what appears in the precious statements of Protector Virupa, and others. Related to this, there is a teaching of three types of beings in the *Highest Continuum*:

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[60] When phenomena are approached conventionally or fictionally, as is done in the common vehicles, even though there is a correct syllogism, it is not ultimately correct because it is operating at the fictional level.

[61] The nature is the luminosity of innate wisdom; this is a Mantra Vehicle only presentation.

[62] This paragraph continues from the previous one by saying that there is another approach to appearances apart from the conventional one just described then faulted. Where the former is based on karmic cause and effect and occurs in a process of interdependent origination, the latter is based on the mode of wisdom coming into appearance and occurs in its own process beyond the fictional level of karmic cause and effect. These appearances are the luminosity of mindness transforming into appearances in its own mode of spontaneous existence.

According to the sequence impure,
Impure-pure, and very pure
"Sentient beings, bodhisatvas, and
Tathāgatas" are spoken of ...

These three types of beings are connected with the situations of impurity, one-sided purity, and universal purity respectively and those three situations do include all appearances from those of sentient beings up to buddhas. Still, even for the three of these, when distinctions are made from the perspectives of the modes that there is no distinction in dharmatā, that appearances are distinct in dharmins[63], and that there is non-dual equalization of taste of dharmatā-dharmin, and the ascertainment is made via the three levels of general, hidden, and ultimate, to have a perfect, complete presentation does depend on seeing the mode that is exclusive to the Vajra Vehicle[64].

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[63] For dharmatā and dharmin, see the glossary. In essence, dharmatā is on the enlightened or pure side and dharmin is on the un-enlightened or impure side.

[64] The ultimate approach is not something that the author has made up. He states for example that it can be found in the Path and Fruit teaching of the Sakya tradition and other such Vajra Vehicle teachings. There is also a sutra level teaching in *The Highest Continuum* which seems to differentiate the issue of appearances and how they arise for all the various types of beings that there are but, if you truly want to understand what it says from the ultimate level, you will have to rely on the ultimate presentation of appearances found only in the Vajra Vehicle. In other words, if you want to make a perfect presentation of how appearances and emptiness are related, it can only be done by relying on the presentation that is exclusively found in the Vajra Vehicle, the one whose presentations have a mode not found in the beginning presentations of the Buddhist path that belong to the common vehicle.

One faction asserts that such a division of appearances does not exist. Basing themselves on the words in the *Descent into Laṅka*,

> Seeing a picture like a sky-fire ...

and further on,

> These various logical reasonings
> Lead one down the path of the Tīrthikas
> And cause one to fall into the arena of
> The śhrāvakas and pratyekas;
> When these reasonings lead to being "without appearance",
> Then the Buddha's and deva's hands
> Quickly move to their heads ...

we see them advocating "fully characterized wisdom without appearances" and see the indiscriminate, imprecise blather of "confused appearance arisen from a governing condition[65] of mistaken mental faculty", "temporary experience[66] appearances of the grasped-grasping winds having entered the central channel", etcetera. These statements of theirs, which come through seeing one side only, the side of the common vehicle, are equivalent to asserting that the profound, hidden meaning of Vajra Vehicle is to be rejected. For example, they make cite this sort of statement:

> Its non-presence and non-discovery
> Is argued by worldly ones and yogins;
> Worldly ones are undermined by yogins and
> Yogins also are undermined by the superior

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[65] Governing condition is one of four conditions taught in the Abhidharma through which a consciousness arises.

[66] Bear in mind that temporary experience refers only to experiences that arise for someone who is practising the path. These experiences are not final like realization but they are somewhat pure compared to the confused appearances of ordinary beings.

> Rational minds of those in increasingly higher positions[67] ...

though they stop short at merely propounding the turning away of something. If that were tenable, then the Lesser Vehicle's rejection of the Great Vehicle's presentation would also be tenable, so one ought to be careful![68]

There is a distinction between appearances of confusion and of temporary experience; they are equivalent in that they are both mind but there is the difference of being contaminated versus purified. Then there is a distinction between the appearances of temporary experience and of realization; they are equivalent in that

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[67] This is intended as a quote from the ninth chapter of *Entering the Bodhisatva's Conduct*, though the wording is a little different. Quotes are usually given from memory and it is not uncommon that they do not match the original; this is probably one such case.

[68] Here he sets up the arguments of an opponent so that he can negate it. Essentially he is talking about Gelugpa followers who are renowned for their inability to get past their addiction to sutra presentations. They are stuck on the side of negating appearance, as is done in the Prajñāpāramitā sutras whose style they uphold as supreme. Because of that, they never seem to be able to acknowledge the fullness of appearance within wisdom, which is the main point being used to negate them here. They like to quote Śhāntideva in ways, such as the one presented, that always show the negation of appearance, never the development of its fullness within wisdom.

they are both unstopped liveliness[69] but there is the difference of knowing versus not knowing the nature[70].

Additionally, the appearances of confusion are of three types: double confusion; karmic appearance; and latencies' appearances. Of them, the first is mistaken fictional, like the falling hairs seen by eyes with floaters. The second is like virtuous and non-virtuous behaviour giving rise to the two fruits of happiness and suffering or the individual karmas of the six classes giving rise to the individual appearances of the six classes. The third is beginningless latencies giving rise to appearances such as solid, concrete earth.[71]

The appearances of double confusion are mistaken fictional, the appearances of karma and habitual patterns are correct fictional, the appearances of the pure portion of luminosity are the yogin's fictional and temporary experiences, and realization of unification

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[69] See unstopped and liveliness in the glossary. Unstopped liveliness is how the nature, luminosity, operates. The point here is that the yogin who has experiences and the yogin who has realization are both the same in that they have developed capability in regard to innate wisdom but the latter has finalized that development where the former has not.

[70] There are the three situations of no spiritual development which comes only with confused appearance, the situation of some spiritual development that comes with passing experiences of reality, and the situation of realization in which there is an unchanging knowledge of reality. The first is contaminated with delusion, the second is relatively pure but still does not have full knowledge of the luminosity nature. In this way there are three levels of appearance, including appearances of the third situation which are the non-fictional appearances of enlightenment.

[71] Now he classifies the appearances of ordinary sentient beings into three types. For floater and latency see the glossary. The six classes are the six classes of migrators, that is, the ordinary beings of samsara.

is the two truths inseparable. For the last two, the journey is the unification of training and the finalization is the unification of no-more training[72].

Then, the term used to express reasoning being used to do the training is "the view is determined" and the way that the stages of pure appearances come about is "direct realization in the noble one's mindstream". This difference between view and realization is the difference between the general and the hidden[73]. The difference between the two comes out as follows. View and realization exist in the common vehicle as well as the Mantra Vehicle. In the Mantra Vehicle, the view is determined in direct perception, therefore the two vehicles are equivalent in the sense that there is a process of making something manifest called "manifest realization"[74] but there is the difference that the manifest realization of the common vehicle will happen in the future whereas that of the Mantra Vehicle arises in the present. Altogether, there is this difference, which is the difference between causal and fruitional approaches.

Vehicle

Vehicle is defined in terms of "able to be a conveyance or not". In the common vehicle, three vehicles that can carry a specific family of beings to be tamed are distinguished—śhrāvaka, pratyekabuddha, and bodhisatva vehicles. They become the entrances for each of the families. In each of the three, a particular resolve is made for enlightenment according to the level of thought involved. Thus,

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[72] A complete description of the path of Mahāmudrā in terms of the key point of unification is given in *Drukchen Padma Karpo's Collected Works on Mahāmudrā.*

[73] The common vehicles and the uncommon vehicles.

[74] Tib. mngon par rtog pa: A key term of the common vehicle that indicates a particular realization has been manifested.

that which has the ability to connect to, that is, bear those paths is the meaning in this case of vehicle.[75]

Tenet

"Siddhānta" comes from joining "siddha" with "anta"[76]. A distinction is made: in the context of the general paths it is defined to mean simply "tenet (Skt. siddhānta, Tib. grub mtha')" whereas in the context of the hidden paths it is defined to mean "limit (Skt. anta, Tib. mtha') of accomplishment (siddhi, dngos grub)"[77].

The general way of explaining it is,

> An accomplishment (Skt. siddha, Tib. grub) made with scripture and reasoning which is final (Skt. anta, Tib. mtha') because there is no to exceed that and going on further to something else.

Beyond that there is also the specialized way of defining the component word "accomplishment (Skt. siddha, Tib. grub)" as follows. Beyond the absence of accomplishment at the level of intentional

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[75] In general, a vehicle (Skt. yāna, Tib. theg pa) is defined as "that which can convey a particular load". That which cannot do so is by definition not a vehicle. From that, in this particular context, a vehicle is defined as that which can successfully fulfil the function required for the three paths or, alternatively, as that which can convey sentient beings along one of the three paths.

[76] Where "siddha" means the accomplishment of something and anta means the limit, the final point of that accomplishment.

[77] In the common vehicles, it comes to mean the tenets which are the final presentations of a vehicle. In the hidden vehicles it comes to mean the final, actual accomplishment of someone who follows the vehicle.

conduct[78], there is lesser accomplishment at the path of seeing, middling accomplishment at the seventh bodhisatva level, and great accomplishment at the level of a buddha. Moreover, in the Mantra Vehicle, there is a presentation of a three-fold way of attaining accomplishment (Tib. grub pa): least is the attainment of "the four types of buddha activity"; middling is the attainment of the eight great accomplishments (Skt. siddhi, Tib. dngos grub); and best is the attainment of supreme accomplishment (Tib. siddhi, Tib. dngos grub). Of those three, the lower two are seen as provisional meaning accomplishments so are not authentic accomplishment and, since for the third, "supreme", is not different in meaning from saying "authentic"[79], to say "limit of the authentic" as the definition of siddhānta coincides with the "limit of accomplishment" explained above. This latter explanation is, from among the four modes, an ultimate type of explanation. The extensive scriptural reference[80] that belongs here at this point would result in this becoming very long-winded so, to sum it up, *Repeating the Names* gives this:

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[78] Tib. mos spyod: Intentional conduct is defined in the Prajnaparamita teachings as the activities of the path done at the saṃsāric levels of the paths of accumulation and connection. In that case, one is intending to proceed to the levels beyond the saṃsāric levels but has not reached that accomplishment yet. By definition there is no real accomplishment until the path of seeing is reached, so there is no real accomplishment at the level of intentional conduct. Intentional conduct as non-accomplishment followed by the three levels of accomplishment given above is a general presentation contained in the common vehicle.

[79] Here, authentic is "the authentic", a commonly used name for suchness.

[80] Having given his argument, scriptural reference (as is done throughout this text) to support it is required. The references required would be very extensive.

> Completely dwelling in the authentic limit (Tib. yang dag mtha' ...)

and this,

> To have gone to the limit of accomplishment (Tib. grub pa mthar phyin) is to be without confusion ...

There, with one demarcation, it asserts the great tenet cum great limit of accomplishment (Skt. siddhānta, Skt. grub mtha')[81] and also the mode of accomplishment, which it gives by making the precise classification that the stages of accomplishment occur through the mode of not allowing the samaya, conduct, and ascertainment of mantra to depart from the fruition.[82]

The mode of accomplishment in the Vajra Vehicle on one hand has two aspects, the modes of ripening and freeing, and on the other hand has both having one essence in which case the two are equivalent in all aspects. On the one hand, their differing functions result in the categories of the four empowerments and the two stages of the path[83], whereas on the other hand, the mode of not departing

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[81] The two special ways of defining grub mtha' which is usually translated as "tenet" but which translation doesn't work here which is the very point of the explanation.

[82] The overall point that he is making is that the one Sanskrit term "siddhānta", translated usually into Tibetan with "grub mtha' " does not only have the well-known "tenet" definition of the conventional vehicles but also has a definition in the Mantra Vehicle which is different from that. In the conventional vehicles, it means the final logical conclusions, that is the tenets, arrived at when establishing a system. In the Mantra vehicles, it means the final level of accomplishment to be achieved through practice. The latter one is like a tenet but it is an ultimate tenet because the very accomplishment of it is the ultimate proof of the system. In the following discussion, this point of proof is crucial.

[83] The two stages of the path are development and completion stages.

from either of them makes the four empowerments the prime point in leading the practitioner along the stages. This is great skill in method. In relation to it, there is the demarcation in the general definitions of starting at seeing the signs of accomplishment named "attainment of Heat[84]" and, by coursing in the yogic disciplines of accomplishment without letting them degenerate, going up to the final limit, which is coursing in complete victory in every direction[85]. Besides that general definition, the Kālachakra defines three levels of mark of accomplishment: initial, intermediate, and final. The mark of the initial level of accomplishment is the completion of the ten signs which show that the twenty-one thousand, six hundred moving karmic winds have been brought to rest in the space of the central channel; the mark of the intermediate level is the purification of various types of moving karmic winds; and the mark of the final level is entire purification with concomitant completion of supreme, unchanging bliss. The import of that is that the supreme, unchanging great-bliss is being defined in three progressive circumstances: become manifest, beginning to increase, and having gone to the final limit.

There are two thoughts that some people have had towards this approach. Their thoughts are just discursive thinking that has resulted in the claims that it is not tenet and not the authentic limit[86].

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[84] Heat is one of the levels of the path of connection. The name means that one has progressed and is nearing the path of seeing.

[85] These levels are more extensively explained in Teaching 6, p. 56.

[86] This refers to a group of people involved in the sophistry of the common vehicle. They claim that what he is talking about are not true tenets and are not correct definitions of a system that concerns the authentic limit, which is the final realization of reality. These people are so stuck in the sophistry of the common vehicle that they cannot conceive of a vehicle that begins with wisdom and makes its definitions according to the realities that it experiences directly through its

(continued...)

Those who claim that this is not tenet think that the scriptures and reasoning known in the common vehicle and just what they see through their own, rationalized sophistry is tenet. They are not familiar with the mode of the Vajra Vehicle and because of it, the sort of attainment through direct perception that exists in the Vajra Vehicle becomes just another mode of accomplishment for them, provisional in meaning, something that is part of the usual approach. Thus, accomplishment of no-accomplishment and not wasting of effort on accomplishment are seen by them merely as the features of Mantra Vehicle's accomplishment and of its vidyādharas[87]. They do exactly this, then they give it the names "the fruition vehicle", "the vidyādhara's piṭaka", and so on and with just that consider that they have labelled it correctly[88]. Well, a chapter in the Kālachakra also uses the term in question. It says:

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[86](...continued)
practice. In fact, when they do approach tantra, they insist on taking the words and definitions of the intellectual approach to reality that is engendered in the common vehicle and smearing them over the tantric system itself, thereby defeating and degrading the system. The Gelugpa followers are more often than not like this.

[87] Vidyādharas is the name used in the Mantra Vehicle to indicate those who are proceeding on the path.

[88] Here "features" means something that is merely a concept about the actual qualities being referred to in the limits of accomplishment of Mantra Vehicle. These people just cannot make the leap from their cosy world of concepts into something greater. They see these words describing the actual accomplishment of the Vajra Vehicle as a definition to learn and, having done that, give a nice name to the system, and then feel that they have made another nice little definition that fits with their dialectic system. In doing so, they have utterly failed to take account of the actual properties of the Vajra Vehicle that they are so busy defining. Gyalwang Je proceeds to point out that the alternative definition of siddhānta is used in the *Kālachakra Tantra*, which not only a tantra but also is a favourite of these people who he is arguing against.

> In the world, for those whose tenet / limit of accomplishment[89] is found in a textual system that remembers the parts of the Vedas and sophistry, there is no knowledge other than the treatises made by the poetry experts Vyāsa, Agnijāta[90], and so on. To say "knowledge" is to refer to changeless inner knowing and, in this world, what the most supreme sages have said is that, "What the entire three worlds came from, the owner of humans[91], once again dissolves into ...

and so forth. That says that the various types of fabricated knowledge—all types of knowledge that have become other than the meaning of reality—and any knowledge that has departed from one's own ascertainment have various methods that lead to the final path. Therefore they are not final.

Then there are the ones who assert that it is not "limit of the authentic". In line with to the ideas of the former position[92], they say, "Sentient beings have not been thoroughly ripened, prayers of aspiration have not been thoroughly completed, and buddha-fields have not been thoroughly purified"[93]. This is nothing but discur

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[89] The one word in Sanskrit and Tibetan can be read here either as tenets or final accomplishment. It works both ways but with a slightly different meaning each way, as explained earlier, which is one of the points of the quote.

[90] These are Ṛiṣhi Vyāsa, who is considered to be the writer of the Mahābharata, and Ṛiṣhi Agnijāta (Tib. me skyes). The two are considered to be responsible for the entire ancient corpus of literature that forms the basis of all Hindu religion; the Vedas, and so on.

[91] "Owner of humans" is the mindstream.

[92] The people of the former position cherish the Prajñāpāramitā teachings so another group, consistent with their approach, says ...

[93] These are three things taught in Prajñāpāramitā that a bodhisatva
(continued...)

sive thinking! Everything that shines forth, everything that appears for a Vajra Vehicle yogin equipoised in co-emergent wisdom shines forth unspoiled by the confusion of object-subject as a complete play of bliss-emptiness. So, yogins who have accomplished this "buddha fields have not been thoroughly purified"— whatever that might be[94]—have, through their reliance on the power of truth and blessings with one-pointed mind and without so much as the discomfort of reading letters, the ability to ripen and liberate their own and other's mindstreams! Thus, although it was reasoned that "prayers of aspiration have not been thoroughly completed" such a yogin together with his retinue of ones to be tamed, whoever they are, will go to buddhahood in one group together! In other words, this vehicle does have the ability to enter these countless students of equal good fortune into the city of great emancipation from the ocean of samsara! And so, to say that "it does not make for sentient beings to be thoroughly ripened" is yet again nothing more than assertion made without examination. Please think, what is the difference between their saying that "it is the unsurpassed vehicle but it is not meeting with the limit of the authentic" and saying that "all parts of the journey have been completed but there is still some of the path remaining?"[95]

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[93](...continued)
must do on the Pāramitā path in order to attain enlightenment.

[94] The tone is caustic!

[95] Again, a logically derived tenet is not the only meaning of the word we translate as tenet. It is also used to mean the tenet of a yogin, a tenet which is derived through practice and direct meeting with the reality afforded by his system of practice. Both logician and yogin produce a tenet system. The former by logic and the latter by direct experience born of non-conceptual practice. Each tenet has the power to overcome others' assertions; the first by logical means, the second by the power of the truth that is the tenet itself.

The tathāgata's precious discourses in their entirety are comprised of what is to be explained, the three piṭakas comprised of authoritative statements, and what is to be accomplished, the three higher trainings that lead to realization. In the Mantra Vehicle, the meaning of the three higher trainings is nicely condensed down into the guru's foremost instructions[96] and in that context they are called "view, meditation, and conduct", something which has been explained over and again, until it is as well known as the sun and moon. There, view is prajñā, meditation is samādhi, and conduct is discipline. Then, making a division into impure and completely pure, distinguishes the outsiders and insiders' ones. When the insiders' ones are divided into lowest and highest based on the thought connected with it, smaller vehicle and greater vehicle are distinguished. When in the greater vehicle itself they are divided into general meaning and hidden meaning, sutra and Mantra are distinguished. When in the hidden meaning a division into lowest and highest is made, outer and inner Mantra are distinguished. When in the highest one[97] a division is made into method and prajñā based on one being principal and the other secondary, mother and father tantra sections are distinguished. When each of those is divided into common and supreme, development and completion are distinguished. When they are divided into being with signs and without signs in completion stage, unelaborate and extremely unelaborate are distinguished. When divided into showing via the sides distinguished by their respective parts and being completed in every aspect, temporary and ultimate stage teaching, and stage-less teaching are distinguished. All of those distinctions result from their differing ways of appearance after a division is made but all of them, when appearing as their one

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[96] For foremost instructions, see the glossary.

[97] The highest one is Unsurpassed Yoga Tantra, the innermost Mantra section.

actuality or ascertainment, are the very basis itself of the division, co-emergent wisdom, free from all sides[98].

So, one could go through all the different ways of determining appearance but instead of doing that, one simply arrives at and settles on the one thing that is the way it actually is and then, having done that, everything does shine forth as the play of that very way that it actually is. Then, by making divisions on top of that way that it is, every division is an existent fact[99] and, because the divisions end up just being the ways of appearance, they do not go beyond being facts of the way it actually is, itself. When that has become manifest, because it is without division into aspects, no phenomena not become the way it actually is are found at all. Because of that, the determination that has been arrived at, that "all phenomena are dharmakāya", does not have the faults of being mistaken or questionable, and, since it arises via the profound-and-vast as spontaneous existence itself, this meaning is what is to be determined, it is the ultimate way it actually is of the ground.

To get to that co-emergent wisdom, first the dharmas to be determined must be heard about properly. If the step of hearing is not done properly, the necessary connection between the words being used to express the meaning and what they are pointing at will not happen. Mere hearing, being like an echo, is not sufficient get to the heart of the matter; the matter can only be determined by turning the mind to the matter in accordance with how it is!

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[98] All of the Buddha's teaching is transmitted in one of two ways, either as through authentic statement or through realization. The three higher trainings of realization dharma are summed up exactly in the guru's foremost instructions of the Mantra Vehicle in which they are known as "view, meditation, and conduct". No matter how you distinguish the three trainings, in the final limit of accomplishment—the attainment of which is the whole point of foremost instruction—they are co-emergent wisdom free from all one-sided understandings.

[99] For fact, see the glossary.

Experience is born from that; if there is no experience of it, knowledge of it remains at the level just of thinking and that being the movement of discursive thought, it cannot be relied on—it is as unstable as a drawing on water. Manifestation of it is born from that; if it is not actually manifested, experience of it remains as mere temporary experience, a place that is clung to—like the honey that fascinates bees—and which thereby does not get thoroughly abandoned. When allowed to happen just like that, it becomes manifest without grasping and, in dependence on this realization in directly-manifest perception named "manifest realization" alone, everything else ends up being a cause of its continuity or its superficies being made into the path[100]. Moreover, by realizing it, the view becomes a distinguished one. It is not something which ordinary beings can see! It is the domain solely of individual self-knowing wisdom, therefore it is the ascertainment produced by yogins who have control of wisdom and, at the top end, noble ones who have attained the levels.

[100] This means that everything either directly aids its continuity as in completion stage or indirectly as in development stage.

3. Also, Gyalwang Je said ...

There is the assertion that "discursive thought is wisdom". Some deny it[101]. The denial is made from the standpoint of the two truths being different and the assertion of it is made from the standpoint of the two truths being inseparable. The denial of it is made from the standpoint of cutting exaggeration externally and the assertion is made from the standpoint of cutting exaggeration internally[102]; the former is made from the standpoint of relying on the words and the latter is made from the standpoint of relying on the meaning[103];

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[101] This is a very famous statement of the early Kagyu lineage holder Gampopa. You can read Gampopa's own explanations of it in *Gampopa Teaches Essence Mahāmudrā, Interviews with Dusum Khyenpa, Phagmo Drupa, and Others*. Sakya Paṇḍita of the Sakyas took particular exception to this statement and wrote strident refutations of it that turned into a constant source of irritation between Sakya and Kagyu lineages. Here, the second Drukchen shows why he is wrong. Padma Karpo, the fourth Drukchen made a point of cutting down several of Sakya Paṇḍita's excessive statements about the Kagyu lineage and its view; you can read these in *Drukchen Padma Karpo's Collected Works on Mahamudra*.

[102] These two approaches are commented on at length in various places in this text. For example, on page 13, page 135.

[103] These are two of the famous four reliances mentioned by the (continued...)

the former is made from the standpoint where scripture and reasoning are put to the fore and the latter is made from the standpoint where the guru's foremost instruction is put to the fore. The former follows the principle of the sutra system and the latter follows the principle of the Mantra system.

The mode of cutting exaggeration externally is, in the words of Āchārya Dharmakīrti,

> Without refuting this the object,
> To abandon that is not possible ...

meaning, "when the objects upon which desire, and so forth arise, are refuted and overcome, it is possible to abandon the seed of existence and possible to realize the view of emptiness but not possible to do anything other than that"[104]. The mode of cutting exaggeration internally is, in the words of Glorious Saraha,

> To find what is in the house you go outside.
> You question the neighbours having seen the owner ...

meaning, "self-arising, co-emergent wisdom's situation need not be sought apart from oneself, instead, find it by knowing what exists within you!"

In the distinctions that I made above, "relying on the words" has the intent of seeking the definitive meaning through relying on the conventions of words which is stated in the Middle Way treatises with the words,

> Without relying on conventions,
> Superfact will not be realized ...

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[103](...continued)
Buddha and commented upon on page 170.

[104] As mentioned in Teaching One, this understanding of this famous verse is according to the Drukpa Kagyu understanding. Others, such as the Gelugpa, explain it differently.

The latter half this distinction has been expressed in the words[105],

Co-emergence, not expressible by another ...

meaning, "the non-mistaken situation has to be realized in reliance on just the guru's foremost instruction; reliance on word conventions can only approximate, not realize, it as it actually is".

Then, there is the mode of the two truths[106]. The mode of the two truths being different in essence is as follows. "Superfact" stands for "parāmartha" where "pāram" is "best" or "superior" and "artha" is "fact". Thus we have something like "superior fact, the glory of complete purity" which is reduced to "superfact" in reference to "true situation". "Fictional" stands for "saṃvṛiti" where "saṃ" is

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[105] This verse from the *Hevajra Tantra* is frequently quoted in presentations of the Kagyu view.

[106] Two key terms are discussed here; see fictional and superfactual in the glossary. The explanation here of how these two terms are derived is not very useful because the Tibetan terms are translations of Sanskrit terms and the explanation is given to fit with Tibetan understanding. Instead, we should make the derivation starting with the Sanskrit terms and go directly into English: "The Sanskrit term parāmartha has the meaning "superior or holy" (parām) and the meaning of "a fact (artha) known to mind". It refers to a fact seen by a mind without confusion and, with that knowledge, translating it as "superfact" conveys the meaning correctly whereas "absolute", which has been used till now, does not convey the meaning at all. The Sanskrit term saṃvṛiti literally means "nothing but" (saṃ) "a cover up" (vṛita) but is a term of the vernacular, not a philosophical term, which is used exactly to mean an invention made to deliberately mislead, a cover-up, a falsehood. It corresponds exactly to "a fiction". The two terms are used in relation to one another so it is appropriate that the fictional situation of sentient beings and their minds which are making a cover-up because of ignorance is compared to the superior, factual situation of noble beings, the ones who have advanced to the point of having wisdom that sees the superior fact of reality, just as it is.

"truly so" or "really so" or "genuinely so" and the whole word is "true cover-up" which is that appearances of confusion, appearances that have become other than the way things are, are labelled as true; as was said[107],

> Delusion, because its nature is to create a cover-up, is
> fictional;
> What it fabricates, appearing as true,
> Is fictional truth". That is how the Sage said it.

The mode of those two truths being inseparable is as follows. The two truths which, at the time of not being realized, appear to a person's rational mind as very separate are in fact just one thing. Thus, when the pairs "samsara and nirvana", "discursive thought and dharmakāya", "affliction and wisdom", "thing to be abandoned and thing to be accepted" are taken on the basis of freedom from negation and establishment, freedom from acceptance and rejection, they do not need to be grasped at dualistically; they are inherent in great unification so have never experienced being grasped at as different.

Controversy has been raised over the phrases "samsara and nirvana inseparable", "equality of existence and peace", "discursive thought is dharmakāya", and so on[108]. These are descriptions reported by those who have found mind's secret and woken up from confusion into liberation. The ones raising the controversy take the position that the conceived-of items are different with the result that their

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[107] ... in the *Entrance to the Middle Way* ...

[108] The controversy over discursive thought being dharmakaya has already been commented on at the beginning of this teaching. The phrase "equality of existence and peace" is a teaching especially upheld by the Sakyas. When the Kagyu have previously refuted Sakya Paṇḍita's objections to "discursive thought is dharmakaya", they have in turn used "equality of existence and peace" in their refutations. Both phrases concern the issue of the inseparability of samsara and nirvana, which is why that is mentioned.

talk can only serve to tire out them, it cannot detract in the slightest from the experience of a yogin's mind that has understood equality. The situation here is like that of children who of course agree to the existence from their own perspective of a subject and object[109] in regard to the articles conjured up by a conjurer, while the person who has woken up from the conjury has no need to cut doubts[110] about the conjured-up articles. Moreover, the contradiction that is being put forth and argued, namely, "If it is confusion, that contradicts its being wisdom", is being propounded by duality-graspers amongst themselves, whereas the ones who advocate non-duality find such contradiction something to laugh at.

Those who, in reference to[111],

> Body-less body is the supreme body ...

and,

> Formless form is the excellent, holy one ...

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[109] This is referring to mind manifesting itself as both subject and object and believing in both to be true in a seemingly dualistic reality. The conjurer is luminosity-wisdom.

[110] Cutting doubts refers to the deeper level of cutting confused understandings using rational mind's prajñā to arrive at an understanding of the two truths; see page 23.

[111] The following two quotations are from the Dakini Hearing Tantra called the Bodyless Dakini Teachings, which is of the jewels of the Kagyu tradition. Sakya Paṇḍita claimed in one of his major writings that there was no such thing and that the Kagyus had invented their whole lineage and practice of the same. Here the second Drukchen takes him to task over his assertions. Extensive information about this controversy can be found in Padma Karpo's thorough explanation of the Bodyless Dakini teachings: see *The Bodyless Dakini Dharma: The Dakini Hearing Lineage of the Kagyu, The Original Vajra Verses, Sādhana, and Padma Karpo's Thorough Explanation.*

contradict the buddha body by saying, "If ordinary beings themselves rationally determine that there is a body, this refutes not having one" are vile sorts. In the "bodyless" essence of universal purity, the absence of body which is an accumulation of atoms but the presence of body due to wisdom pervading all the animate and inanimate is the supreme of bodies and is also called the "body inexhaustible wheel of ornamentation", "secret body inconceivable", and "all-aspected body"[112]. Likewise, the absence of common speech produced by conceived effort using the throat, palate, and so on but the presence of the profound and vast embodied in unborn self-sound, the mantric speech that each of the migrators are able to hear each in their own tongues, referred to as,

> Expression[113] in words abandoned,
> The supreme cause of all expression ...

is also called the "speech inexhaustible wheel of ornamentation", "secret speech, inconceivable", and "all-aspected speech". The absence of confusion of a grasped-grasping[114]and so on, the purity which is wisdom's appearances pervading all of samsara and nirvana, referred to with,

> Beyond the dharmatā of consciousness[115],
> Holder of the mode of non-dual wisdom ...

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[112] The three are names for the body aspect of a truly complete buddha. Further on in the paragraph the respective names for the speech and mind aspects are also given.

[113] For expression, see the glossary.

[114] See the glossary.

[115] "Dharmatā of consciousness" is a good example of the term dharmatā being used according to its basic meaning. Dharmatā of consciousness means "how it is with (dualistic consciousness). Beyond that there is the dharmatā of wisdom, which is often simply referred to in texts like these as dharmatā.

is called "mind inexhaustible wheel of ornamentation", "secret mind inconceivable", and "all-aspected mind".

To elaborate on this still further, it is necessary to present an awareness which is inseparable abandonment-realization[116]. If what is to be abandoned is not naturally abandoned, it becomes necessary to abandon it deliberately, and if one asserts that, then it becomes necessary that it be abandoned by rational effort, and that in turn means that what is to be abandoned has been established in the innate character[117] so it follows that it cannot be abandoned. Therefore, "what is be to abandoned" finishes up just as a dualistic understanding of the non-establishment of it within primordial non-establishment. Likewise for realization; if it is not natural realization of the actuality of mind[118] which is present in all phenomena, it follows that it must be realized through some other condition, which would have to be a condition involving conceptual effort; and then if one asserts that, wisdom would become composite, and who would assert composite wisdom?! Wisdom would finish up as just a dualistic understanding of what is as it is!

Therefore, discursive thought is unborn in nature and dharmakāya is not stopped in nature. Both of those are nothing but designations of names but if the meaning is summarized it is that "mindness is by nature unborn and not stopped[119]". The Kagyu Lords

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[116] "Abandonment and realization" is a sutra term meaning a buddha; a buddha has completed the process of abandoning what has to be abandoned and realizing what has to be realized. Inseparable abandonment-realization is the ultimate presentation of the same.

[117] Tib. gshis. The innate character or innate disposition is the same meaning as mindness, what a being really is at root.

[118] For actuality, see the glossary.

[119] For not stopped, see the glossary. Mindness is unborn but the unborn dharmakaya is stoppage-less, a very profound meaning which,

(continued...)

referred to this in their personal assertions as "discursive thought-dharmakāya". The fact of it being so has its proof in those whose eye views actuality and is possible through the proof given just above that is acceptable to those on both sides of the argument called "inseparable abandonment-realization".

The Great Saraha said,

> In one root, two trunks—
> From that reasoning, one fruit ...

which also means that there is one root for the two, samsara and nirvana, and that, at the time of not being realized, there is perception of their difference, and when there is realization, there is the fact of them internally not departing from inseparability.

As was said,

> Mindness alone is the seed of all ...

and,

> Become external to the precious mind[120].

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[119](...continued)
roughly is that it is constantly expressive. It has to be that way or it would not be reality as it is. Because it is that way, it can be understood that discursive thought is none other than dharmakāya and hence the controversy that was mentioned at the very opening of this teaching has been properly resolved.

[120] Mindness alone is the seed of all—all of samsara and nirvana are produced when the productions of the mind of luminosity are ignorantly seen to be external to that mind. It is called the precious mind because, like a lode of valuable mineral ore, it is the source of all appearance.

4. Also, Gyalwang Je said ...

Generally, mere fictional and mere superfactual are not designated as "the two truths" just as the six of generosity and so forth which are not beyond the world are not designated as "the six pāramitās". Well then, what is "the two truths" applied to? It is applied to the actual situation in the fictional and the actual situation in superfact; those situations never being mistaken, they are designated as "truths". Therefore it was said[121],

> Therefore "truth is related to the situation" and "falsity is related to not-the-situation". The Buddha did teach actuality; he did not teach not-actuality. Thus, truth is to be known by non-falsity ...

and,

> The buddhas' teaching o f dharma
> Really does rely on the two truths ...

and, something gone outside the actual situation is called "external".

Putting aside the view of superfact for the moment, even on the side of the fictional, because of not making the distinctions "the way things appear and the way things are", "confusion and non-confu-

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[121] The second quote is from Nāgārjuna.

sion", "could and could not be a reliance for mind", the divisions of fictional and superfactual truth are left not distinguished and I see that leading to a very drawn-out discussion.

We assert that the fictional obscures superfact, we do not assert that fictional truth obscures superfact. Thus, the one called "mistaken fictional" means ordinary-old fictional, it does not mean fictional truth, because it is defined on the basis only of confused rational mind, because it has not engaged the situation as it stands, and because it has become the nature of obscuration. Obscuration is neither provisional or definitive meaning at all. The ascertainment which is dharmin free from obscuration's situation is fictional truth and the ascertainment which is dharmatā's situation is the superfactual truth whereby dharmin and dharmatā inseparable is what is to be called "the two truths inseparable".[122]

[122] The fictional, not fictional truth, is what obscures superfact. And, mistaken fictional—for example like a person with jaundice seeing yellow snow mountains and believing them to be true—is not even a truth at the fictional level, therefore it is not fictional truth. White snow mountains are a fiction because of ignorant mind but everyone in the human realm with correctly operating sense faculties sees them so they are agreed on to be true even though they are a fiction. Dharmins are samsaric mind which is seeing dharmas (phenomena); they are seen by dualistic mind as things in the fictional. The possibility of their appearance at the same time as the superfact of dharmatā would be the union of the two truths; this is how a being who directly perceives wisdom knows.

5. Also, Gyalwang Je said ...

Some say[123],

> Emptiness having the excellence of all superficies, which is mentioned in *Unravelling the Intent*, in Maitreya's treatises, and so on is not dharmatā suchness because it is just the discarding of one thing for its reverse. In the case of discursive thought, the discursive thought is discarded in favour of the mere image of no-discursive

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[123] This teaching is concerned with the claims of detractors of the Kagyu school, the same ones as before who have decided that the second turning presentation of emptiness is the ultimate presentation and who seem to be stuck in dialectics. One feature of the Other Emptiness view of the Kagyu is that the emptiness of the second turning will not be sufficient if it falls into being a mere negation; to fulfil the requirements of emptiness it must be an emptiness full of appearance such as was taught in the third turning sutras like *Unravelling the Intent*, in the treatises taught by Maitreya to Asaṅga, especially the *Highest Continuum*, and in the Kālachakra and other tantras. In all of those places, the term "emptiness having the excellence of all superficies" is used to indicate emptiness that is not a mere blankness because of negating all appearance but one which has the fullness of appearance with it.

> thought and in the case of channels, drops, and winds
> the impure is discarded in favour of the pure forms[124].

These people are not making a distinction between the two emptinesses—the one from sutra which has all of the dharmas of the white side, giving and so on, in no-discursive thought of the three spheres and the one from tantra which has all things of the animate and inanimate in the play of self-knowing wisdom—so they are simply confused over the words "the excellence of all superficies". Nonetheless, they declare victory! This happens specifically due to their discursiveness that takes the two emptinesses to be the same because of not getting their respective meanings clear. It also happens in general through their considerations of the term "unchanging".[125]

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[124] The detractors are claiming that the use of "emptiness having the excellence of all superficies" in the Kagyu presentation amounts to no more than abandoning the idea—the generic image or mental concept—of discursive thinking and replacing it with one of no discursive thinking. With this they accuse the Kagyu of the same fault that Sakya Paṇḍita accused them of in his *Dissection of the Vows*, in which he claimed that Kagyu meditation is badly mistaken because with it the practitioner simply places himself in a kind of blankness (Tib. had de ba) in which there is no thinking but the luminosity factor is not present. In addition, the Kagyus are also famed for their yogic practice in which they purify the channels, winds, and drops in order to reach co-emergent wisdom. The detractors here are saying that there is the same problem there, too; instead of those practices actually contacting luminosity-emptiness they only lead to a switch from the idea of impurity to the idea of purity and so never even get close to emptiness. The detractors are implying here that they, on the other hand, so have the true emptiness shown by the Buddha because they set the teachings of the second turning of the wheel as definitive.

[125] From here to the end of the teaching Gyalwang Je refutes the detractors. In this paragraph he points out that their primary mistake

(continued...)

If, as they say, emptiness having the excellence of all superficies explained in Kālachakra is not a special feature of Mantra, then the emptiness taught as the hidden-meaning emptiness in the tantra section and its associated texts is contradicted. And, if they see it as the emptiness having the excellence of all superficies taught in the sutras, then it would need to make manifest the supreme, unchanging great-bliss but that exceeds the reach of the sutra system. And, if we follow their assertion that emptiness is the enlightened mind vajra of the three vajras, because the three vajras are the three secrets[126], it would follow that the three secrets, and so on also would have to be dharma language common to sutra and tantra, in which case we have to ask, "Which one becomes the uncommon dharma language?"[127]

Furthermore, if the terms method and prajñā, generated and generator, grasped and grasper, etcetera are taken as self-character-

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[125](...continued)
is their failure to understand the difference between the emptiness taught in the second turning and the emptiness having the excellence of all superficies taught in the third (sutra) and fourth (tantra) turnings. The Kagyu, following the Other Emptiness view taught in the third and fourth turnings, accept that the Buddha did teach a higher kind of emptiness in those later turnings. It is the emptiness known by wisdom, wisdom that has with it the fullness of spontaneous existence, in other words, an emptiness that does have the excellence of all superficies, meaning phenomena, with it. In the presentations of tantra in particular, there is talk of unchanging great bliss, which occurs with the realization of co-emergent wisdom. As a side issue, the detractors impose the second turning emptiness on that kind of unchanging bliss-wisdom and in doing so fail to arrive at the understanding presented in the tantras.

[126] For three secrets, see the glossary.

[127] Here he states various positions that the detractors make when presenting their system of the view then uses consequence to undermine those positions.

ized, it follows that the meaning of the component terms would never be realized[128]. Doing this kind of thing functions to obscure non-dual wisdom because it is no other than dualistic grasping and because it has not abandoned overt clinging to words[129].

Moreover, their assertion that supreme, unchanging great-bliss is compounded is extremely untenable; a compounded yet unchanging bliss is laughable! And their assertion that the svabhāvikakāya is not the dharmatā also is untenable because dharmatā and svabhāva are not two separate things, and all of the many enumerations as have been taught—ultimate kāya, wisdom, and so on—are the total play of one dharmatā suchness; to assert "kāya and wisdom are not different" would not be satisfactory[130]. Altogether, asserting such things is very bad[131].

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[128] Self-characterization of terminology happens in the detractor's presentation of view because of their reliance on the Sutra Follower views of Dharmakīrti even as they espouse the Middle Way view.

[129] He is saying that this is the mistake that the detractors regularly make and because of it they obscure their own non-dual wisdom.

[130] Having shown the fault of kāya and wisdom being different he says "Well, if you now want to assert kāya and wisdom to be not different, that also would not be acceptable."

[131] That is, that the assertion at the beginning of the previous sentence, that kāya and wisdom are the same, would be bad. If you assert it, I will refute it and if you then assert its opposite, I will show you that that is unacceptable, too.

6. Also, Gyaltsang Je said ...

It said that,

For the vase empowerment, samaya mudrā;
For the secret empowerment, dharma mudrā;
For the third one, karma mudrā;
For the fourth one, mahā mudrā.

What is the reason for relating vase empowerment to samaya mudrā? There is no samaya not contained within the samayas of enlightened body, speech, and mind. The vase empowerment's manifest realization is connected with the practice of development stage and because one practises that without transgression of the body-deity samaya, the speech-mantra samaya, and the mind-dharmatā samaya, it is samaya mudrā.

What is the reason for relating secret empowerment to dharma mudrā? The secret empowerment's manifest realization is connected with working the key points in the vajra body. In the practice, the skandhas, dhātus, āyatanas, and so on are taken to be the nature of dharma. The pure channels are cleansed to become the cental channel; the pure winds likewise to become wisdom winds; and the pure drops likewise to become enlightenment mind. Such dharma is not transgressed and therefore it is dharma mudrā.

What is the reason for relating the third one to karma mudrā? The third one makes the bliss which is generated from a prajñīni into the path. Through an embodiment[132] having the functions and karmas (actions) of embracing, kissing, and so on, one's own mind-stream is purified and the mind of purity is kept in non-departure from the play of bliss and emptiness. Thus it is the karma or action mudrā.

What is the reason for the connection between the fourth empowerment and Mahāmudrā? The fourth is the precious word empowerment. In it, the introduction is given with words to the effect that this is the actuality of phenomena as-it-is then one never transgresses that sort of seal and there is nothing higher than it. Therefore, it is Mahā mudrā or the Great Seal.

[132] Embodiment here means a consort who has a physical body that provides sexual functions which is equally is an embodiment of wisdom.

7. Also, Gyalwang Je said ...

It is taught that there are four yogas,
Yoga of a beginner;
Yoga of ones with a little mastery of wisdom;
Yoga of ones with mastery of wisdom;
Yoga of ones with authentic mastery of wisdom.

The yoga of a beginner is the one of ordinary beings. This should not be taken to mean those who have just freshly entered the vehicle. Rather, just as in the common vehicle a person who has just aroused enlightenment mind is called, "a beginning bodhisatva", so someone who has entered the door of the Mantra Vehicle and is a beginning trainee in the two stages of yoga is said to be engaged in the "yoga of a beginner". Then, until the attainment of some progress, the trainee is involved in the "yoga of ones with a little mastery of wisdom". Then, until the accomplishment of yogic discipline, the trainee is involved in the "yoga of ones with mastery of wisdom". Then, when yogic discipline has been finalized, the trainee is involved in "yoga of ones with true mastery of wisdom".

Generally, when one enters the door of Mantra, one starts with the practice of Kriya tantra, proceeds on through the lower tantras, and only at the end is empowered with the four full empowerments. Therefore, at first one trains in the paths of the three lower tantras though it brings the question, "That training will require certain

conventions and meanings of yoga anyway, so why not just explain the yoga that has the two stages of fully-characterized Secret Mantra yoga?" This is clarified by explaining the difference between the main part and what goes with it.

People who have entered the levels of individual emancipation of Buddhist layman, novice monk, and full monk are equivalent in that each one has gained the higher training but are different in that the training obtained by them has been merely gained, is partially complete, and is fully complete respectively. This same distinction should be understood here, too. It is like what it says in *Accomplishment of Supreme Unchanging Wisdom*,

> Therefore, a beginner should not do the activities of a yogin. A yogin should not do the activities of an accomplished one. An accomplished should not do the activities of an omniscient one ...

and in the vajra song called *Gold Rosary*, too,

> Unrealized ones should not do the actions of a realized one;
> If they do, it is the same as beggars pretentious as kings.
> Realized ones should not do the actions of the unrealized;
> If they do, it is the same as the elephants wallowing in mud.

Also, food, drink, and so on when used by ordinary people for their own enjoyment turns into obscuration; when used by yogins becomes gaṇachakra; and when used by accomplished ones because of their accomplishment becomes fruitional gaṇachakra. The difference between the yogins and the accomplished ones is the difference between blessing poison into amṛita so that poison does not turn into self-enjoyment and the ability to actually transform poison into amṛita. Or, it is like the explanation in the *Glorious Stainless Tantra* of fine body hairs turning into saffron flowers,

excrement turning into incense[133], and teeth turning into pearls, and so on. (By the way, the meaning of statements that appear elsewhere about not making a distinction between the doing of and accomplishment of threefold cleansing, blazing, and realizing does not relate to this.)

[133] Skt. sihla turuska. This substance is an ingredient of incense. He is talking about beings who have attained realization having their corpse transform at the time of death into these finer things.

8. Also, Gyalwang Je said ...

Some maintain that the view of Mahāmudrā is consistent with that of Hvashang's system[134].

In general, people proclaim that Āchārya Kamalaśhīla's refutation of Hvashang's system was a correct refutation and, following on from that, that Kamalaśhīla's system was correctly established because that is the logic that establishes Kamalaśhīla as the valid authority. However, when we establish the view of our system, we say that Kamalaśhīla and the others like him are Middle Way experts because they follow Chandrakīrti, Buddhapalita, and so on

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[134] In Tibet, when Buddha dharma was being established under the King Trisong Deutsen, there was a question of whether to follow the Indian or the Chinese understanding of Buddhist view. The king set up a debate between the Indian master Kamalaśhīla and the Chinese master Hvashang to resolve the matter. Kamalaśhīla was deemed to have won and the king decreed that Tibet would follow the Indian understanding. It has been said that Hvashang presented a mistaken view in which he claimed that the mere non-involvement in mentation (Skt. amanisikāra, Tib. yid la mi byed pa) represented the goal of no-thought wisdom. Later, "Hvashang" and "Hvashang's view" became synonymous in Tibet with that sort of mistaken view. The detractors here are claiming that the Kagyu practice of Mahāmudrā is none other than that faulty approach attributed to Hvashang.

but assert that his specific view, that of Svatāntrika Madhyamaka or Autonomous Middle Way, is not perfect. When we refute the generally-held position in that way, your thought that Kamalaśhīla did refute Hvashang becomes incorrect! Moreover, when you assert disagreement with Hvashang's system, the following issues have to be considered.[135]

To start with, any reasonings you use to refute the parts of his system that you disagree with and which have been made on the basis of having seen its textual tradition are nullified by the fact that the textual tradition does not exist due to having disappeared from view.

Then, if you assert your refutations in reliance on just the seeds "amanisikāra"[136] and so on, that would be same as claiming that the Mantra Vehicle, because of being composed only of the teachings

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[135] Nonetheless, for various reasons Hvashang could have been correct and Kagyu gurus will sometimes show that, based on those reasons, his approach was in line with Mahāmudrā. Gyalwang Je is preparing to do that here. He is saying, "Well, the general approach is that Kamalaśhīla was correct and Hvashang not. However, if we are a little more precise about it, Hvashang was correct. Having said that, there are a variety of issues to be considered.

[136] Skt. amanisikāra, Tib. yid la mi byed pa. See Gyalwang Je's explanation of this term on page 107. One of Hvashang's main arguments was the claim that not engaging in mentation was sufficient for the realization of wisdom. From a sutra perspective that is very wrong because the mere absence of mentation is not the same as the elimination of root ignorance. However, there is a different understanding of this term in the tantras with which Hvashang's explanations were correct and fitting. Gyalwang Je and the Kagyu lineage as a whole understood this point and often claimed that Hvashang's system was not nearly as faulty as has popularly been claimed.

of the Tīrthikas and the like, is provisional meaning, which is going too far[137].

Further, if you are negating both Hvashang's good and bad points of understanding, this is not what a Mahāmudrā person would do because that person, being more skilful, would not be negating both. When you argue like that, you have the fault of not assessing your opponent's side correctly.[138]

Further, when you claim that in Hvashang's system there is non-realization of actuality because of meditation that does not rely on individually discriminating prajñā, you thereby negate everything that has been taught in the profound completion stage of the tantra sections, where there is no object of examination and analysis[139]. Not only that but on the sutra side also, because the profound

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[137] You could not have seen the whole textual tradition of Hvashang, because it no longer exists (when Gyalwang Je gave this teaching, accurate historical records of the debate had disappeared from view in Tibet). Therefore your argument concerns only the seeds of his whole argument—such as the famous issue of amanisikāra (no mentation)—yet you claim you have shown his whole system to be wrong, which is going too far. This is like seeing that the Buddhist system of Mantra is made up of many of the practices of non-Buddhist spiritual traditions of India, such as fire pūja, mantra recitation, and so on and then claiming that the Buddhist system of Mantra is therefore only at their level; it makes sweeping claims on the basis of a cursory examination only.

[138] You claim on the basis of no mentation understood in the sutra context that the whole of Hvashang's system is wrong but when its meaning in the Mahāmudrā context is considered, his system is a good one. Unlike you, an intelligent person who knows Mahāmudrā would not denigrate the good points in his presentation.

[139] Examination and analysis are the functions of dualistic mind used to arrive at an understanding of something. They are not present in wisdom.

situation is not an object of dialectic, we assert that it is necessary to depend on the foremost instruction treatises[140].

Moreover, if you assert that it is an antidote which is a consciousness that labels conceptually, then it becomes something which, because it is done by the spiritually immature, with their ordinary being's rational mind, is not something outside the realm of thought.

Moreover if you say, "Without relying on conventions superfact will not be realized, so convention must be put foremost" and accordingly assert realization of your own idea of superfact determined through reliance on your own conventions, then we say, "It is necessary to realize the meaning of Mahāmudrā through reliance on the conventions of the practice and core texts and so on of Mahāmudrā" to which you cannot reply! And, if you assert realization of superfact through reliance only on conventions, it follows that the conventions of the materialists will also realize the view of Middle Way and the conventions of the outsiders will also realize the tenets of the insiders, which goes too far![141]

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[140] You say that Hvashang's system relies on merely on no mentation and so does not arrive at the individually discriminating prajñā which is needed, according to your favoured presentation of emptiness in the second turning of the wheel, to realize emptiness. Thus you are saying that the dualistic mind of an ordinary person is needed at the time of directly perceiving wisdom, an approach that cannot work. In our (Other Emptiness) Middle Way system, we do not see the profound as something accessed through logical process; we see it to be accessed through absence of logical process in accordance with the treatises of Maitreya. In short, we accept the Other Emptiness sūtra system as the final mode of accessing the profound, not your Self Empty one that requires an individually discriminating prajñā.

[141] The detractors are addicted to concept. Thus, they go as far as to say that conventions (the concepts used to name things and the words (continued...)

Moreover, if as you claim, there is no difference in the view realized in sutra and Mantra, then given the difference between the two of their not having and having skill in method respectively, when revealing the view of Mantra, all the distinctions of hidden and ultimate meanings would become meaningless and there would be, due to showing a teaching already taught, the fault of repetition. And your position would be the dishonest denial of the direct perception which is accepted to be the difference between the systems of general and hidden meaning.[142]

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[141](...continued)
used to verbalize them) are required for realization of wisdom. No-one in his right mind would say that Mahāmudrā, which is a state of realization beyond all dualistic mind and its conventions, could be realized through the conventions of Mahāmudrā! And so on, various other consequences can be seen.

[142] The detractors are well known for saying that the emptiness of the second turning is no different than that of the tantras. This is tantamount to saying that there is no difference of view between sutra and tantra. Such proclamations lead to the absurdities mentioned. In Tibetan literature, the school of the detractors is frequently accused of being dishonest because of their unwillingness to admit that anyone with a different way of explaining things might be correct. They insistently proclaim their own position, even when it has been completely refuted, and even sometimes do so when it has been shown to go against the Buddha's own statements. For example, the Buddha himself taught that his presentation of emptiness in the third turning was more profound than in the second, but when the Buddha's own words are presented to this faction, they go into denial and became like mindless recording devices, repeating their cherished ideas over and again. This behaviour prompts a number of unpleasant names for them within Tibetan literature. In short, they stick to their Self Emptiness style presentation of the second turning and refuse to accept even the Buddha's own explanations of Other Emptiness taught in the third and fourth turnings.

Moreover if, without relying on foremost instruction, there could be realization only by scripture and reasoning, then the foremost instruction teachings would become meaningless.

9. Also, Gyalwang Je said ...

The outer one dependent on the coloured sand maṇḍala
is the causal empowerment;
The inner one dependent on the body maṇḍala is the
sign empowerment;
The secret one dependent on the bhaga maṇḍala is the
method empowerment;
The suchness one dependent on the wisdom maṇḍala is
the real empowerment.

The one dependent on coloured sand is provisional meaning of provisional meaning; having the approach of leading a person through the cleansing of the stains of his three doors, it works on the side of manifestation in rational mind[143]. The one dependent

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[143] The empowerment of the outer maṇḍala, taken in the overall context of the four empowerments, is not the actual empowerment—the actual empowerments start from the next level and go up. However, it is a method (using the various empowerments within its level which are the empowerments of the vase in its various forms) to take the person being empowered through a process of gradually cleansing the stains of his body, speech, and mind. By doing so, faith, devotion, and interest in the further empowerments can manifest in his dualistic mind which in turn can lead him on to the empowerments that deal
(continued...)

on the maṇḍala of body is definitive meaning of provisional meaning; working the key points of what are the essences of the three doors—channels, winds, and drops—purifies their stains. The one dependent on the bhaga maṇḍala is provisional meaning of definitive meaning; its function of not allowing the kunda-like fictional enlightenment mind to decrease but making it increase, a wisdom like that of bliss-emptiness is generated and it guides the person in its use so that, in the manner of cause and caused, it makes the factual wisdom manifest. The one dependent on the maṇḍala of superfactual enlightenment mind is definitive meaning of definitive meaning; being beyond relative relationships such as provisional and definitive, means and end, cause and caused in their entirety and being the self-arising and not-fabricated factual wisdom itself manifest, it is completely liberated from all sides and biases and parts and so is the unsurpassable ultimate.

For those of best faculties the three things bestowal of empowerment, explanation of tantra, and provision of foremost instruction are equivalent because for them realization of the empowerment arises in the mindstream at the time of empowerment with the result that they gain the ability to liberate at that time. Moreover, for them, the approach here of showing the actual situation of all phenomena has resulted in their nicely meeting with sign and meaning, so that tantra's key points of performing ripening and liberation appear as one.

For those of medium faculties, realization comes by their obtaining the empowerment and then the foremost instruction following it. The path of Secret Mantra is defined as the two things of ripening and freeing; empowerment ripens the mindstream and foremost instruction frees the mindstream. Thus, given that there are no explanations of tantra not included in the two, it is possible to

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[143](...continued)
with non-rational mind.

realize the entire meaning by relying on the key points of ripening and freeing.

Those of least faculties must first obtain the bestowal of empowerment, then the explanation of tantra, and finally the provision of foremost instruction. In this case, the bestowal of empowerment is the synopsis, the explanation of tantra is the extensive explanation, and the provision of foremost instruction is their meaning in summary. The synopsis enables a rough understanding because it is the overall presentation; the extensive explanation makes a division of the particulars into their individual sections without mixing up the individual bits; and the meaning in summary, through condensing all of the divisions to their essence, arrives at and settles on one thing. In sum, by way of those three, the sutras and tantras in their entirety are taught in the modes showing, explaining, and summarizing.

On the same topic, he also said:
Foremost instruction is principally the profound side, explanation of tantra is principally the vast side, and bestowal of empowerment is principally the non-dual side.

And he also said this,
Bestowal of empowerment principally functions to ripen the ground; explanation of tantra principally functions to ascertain the path, and provision of foremost instruction principally functions to manifest the fruit. It was said in the Pāramitā Vehicle,

> It was taught, "Discipline is the basis, like the ground of movement and non-movement, of all good qualities[144]".

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[144] This is a quote from Nāgārjuna's *Letter to A Friend*. The quote is (continued...)

In terms of what is relied on, empowerment is a door that is the source of all dharmas of Secret Mantra. It is also the door that is the entrance to it. Because of that, empowerment is very much like the ground.

The reliance itself is all of the ascertaintments of tantra. Through them, the entire manifest realization of tantra is produced in the mindstream. All the stages of the path are entered either in a gradual way by learning every one of the stages of the four tantra sections or in a sudden way by being shown them condensed into the two stages[145]. In the Pāramitā system, the higher training of samādhi is this same issue. In that system, the higher training of samādhi serves to open unfathomable numbers of dharma doors and in this system, explanation of tantra brings control over every dharma door.

Then, the provision of foremost instruction is connected with the higher training of prajñā. Like in the higher training of prajñā where there is realization through thorough discrimination of the generally and specifically characterized phenomena using individually discriminating prajñā, here there is the realization of the actual situation of all phenomena in direct perception by individual self-knowing wisdom.

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[144](...continued)
translated literally so that the rest of the explanation makes sense. It means: "Just like the earth is a ground that supports sentient beings' movement and also their non-movement, so discipline is a basis for the development of all good qualities".

[145] See teaching 6 for a more extensive explanation of this point.

10. Also, Gyalwang Je said ...

There are bliss, luminosity, and no-thought.

When these are set out in terms of being bases of entanglement: bliss is the basis for connecting to the desire realm; luminosity is the basis for connecting to the form realm; and non-thought is the basis for connecting to the formless realm. In becoming's forward sequence of interdependency, bliss arises earlier.[146]

However, when these are set out in terms of being purifiers, they are as follows. Thought and no-thought are the roots respectively of being bound and liberated. No-thought is the basis from which liberation occurs; the appearances of luminosity come forth from that; and bliss becomes manifest from that. For as long as those three arise one coming after and dependent on another, are apprehended as different, and come with experience-experiencer and

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[146] Bliss, luminosity, and no-thought summarize the experiences that will occur due to practice. If the practitioner becomes attached to them instead of simply understanding them as signs of practice, entanglement or enmeshment in samsara results in the way shown. For becoming, see the glossary. In the forward or samsaric sequence of interdependency, the bliss problem comes first. The next paragraph shows what happens when they are not used as items of entanglement but as means for progressing on the path.

decrease-increase, they are temporary experiences within becoming. When they are complete in the state of one wisdom where, beyond being grasped at as phenomena that are a dichotomy of former and later and shifting between the two, they are not fabricated, they are realization which is called "path-time indivisible three kāyas" and when that has been finalized, they are realization which is called "fruition-time three kāyas" or "totally omniscient buddha".

At that fruition time, all hopes and fears concerning abandonment and realization, that is, concerning samsara and nirvana, are complete in the state which is inseparable expanse and wisdom. The stains to be abandoned have been, together with their habitual patterns, finally abandoned. Their exhaustion and absence of arising again is taught with:

Exhausted and consciousness not arising.

And also, the understanding that phenomena to be accomplished and efforts of rational mind that would accomplish them are equally exhausted is taught with:

Rational mind exhausted, phenomena exhausted.

A statement regarding this has been made but has been made out of confusion over such phrasing. It says,

With exhaustion of expanse and wisdom, no mind;
With exhaustion of holy dharmadhātu, no
consciousness.

That statement indicates a realization to be made that is even vaster than the one indicated with "enlightened body, speech, and mind inexhaustible wheel of ornamentation", and so on![147]

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[147] In other words, he is saying to be careful; the two phrases that are used to express the highest level of realization have been re-stated by one party in way that suggests there is no awareness left at all when final realization is attained. That is definitely not the case; if it were,
(continued...)

Moreover, there is the statement,

> Bliss, and luminosity, and no-thought—
> These three are sidetracks of meditation ...

It is a statement made from the standpoint of bliss, luminosity, and no-thought which are the temporary experiences of shamatha. In relation to it, it was said,

> Additionally, there is clinging to the bliss, there is grasping at the luminosity, and in the no-thought there is a factor of rational mind at work. And, if one clings to the bliss temporary experience, one strays into the desire realm; if one clings to the luminosity temporary experience, one strays into the form realm; and if one clings to the no-thought temporary experience, one strays into the formless realm.

In contrast, there is the statement,

> Bliss, luminosity, and no-thought—these three
> Are the very peak of meditation ...

It is a statement made from the standpoint of the bliss, luminosity, and no-thought which are vipashyana realization. The understanding here is, "In dependence on bliss, saṃbhogakāya, in dependence on luminosity, nirmāṇakāya, and in dependence on no-thought, dharmakāya is manifest.[148]

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[147](...continued)
then there would be none of the inexhaustible wheels of ornamentation of body, speech, and mind that comprise a buddha.

[148] This long paragraph is a standard formulation of the Kagyu teaching on Mahāmudrā. The two statements clearly show how the bliss, luminosity, and no-thought occur as path and fruition time versions of bliss, luminosity, and no-thought.

11. Also, Gyalwang Je said ...

In general, the feature of Unsurpassed Yoga Tantra is exactly "yoga of unified method and prajñā" or "yoga of unified bliss and emptiness". In particular, it is further differentiated in relation to those features. When that is done, it is taught that mother tantra, due its process of the four joys, is classified on the side of bliss and that father tantra, due to its perspective of the four emptinesses, is classified on the side of emptiness.

Now there might be this question, "According to that, since method is bliss and prajñā is emptiness, would it be wrong to call them method tantra and prajñā tantra?" The answer is they are taught as "method sealed with emptiness" and "emptiness sealed with method" so the way of talking about it that you have suggested does not occur and, except for just the phrasing given above, "yoga of unified method and prajñā", such a way of talking is not implied in the tantra section's teaching concerning the mode of unification.

The intent of the tantra section is as follows. It is accepted that,

> Any and all efforts at emptiness are made to manifest bliss in a way which does not depart from that emptiness and performance of the yoga for bliss is done to manifest emptiness in a way that does not depart from that bliss.

The root of the distinction lies in the fact that the teaching is for the non-ultimate circumstance of rational mind of those to be tamed and uses fictional truth just for the rational mind as it stands. The mode of there being no distinction in superfact can also be understood from this. At the point when the distinction is being posited for the non-ultimate circumstance, the Kālachakra teaches a foremost instruction which creates a distinction between body and thought, then also teaches that, "It is, in accordance with tantra, hidden." And, the meaning of this—"By a supreme, original buddha being unknown, Mantra Vehicle is unknown"—which is also taught in the precious tantra section, is that, too.

To continue with this, a practitioner whose body has been made principally into method will have a thought that is principally prajñā and one whose body has been made principally into prajñā will have a thought that is principally method; it is like males and females[149]. Thought there means what? It is "the thought that is seeking what is meaningful" and is the enlightenment mind that sees meaningfulness in the accomplishment of other's aims. These two types of tantric practitioner, having seen that the accomplishment of other's aims in its entirety is present in a buddha, have a thought that is directing their efforts towards a specific method of accomplishing buddhahood. For the mother tantra practitioners, the cause being used to make buddhahood manifest is the wisdom of emptiness but the quick path to accomplishing it is bliss. For the father tantra practitioner, the cause being used to make buddhahood manifest is the body of great bliss but the short path to accomplishing it is the path with the stages of four emptinesses.

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[149] If a practitioner is principally working the key points of channels, winds, and drops, his body is involved in method but the thought, or mind, that goes with that will be principally prajñā whereas if the body is being taken as emptiness, prajñā, then the thought involved with that will be method, bliss, like male and female beings go together. This is explained more fully in the remainder of the paragraph.

Thus, in relation to the ultimate, there is the distinction between necessity and core necessity which then, at the non-ultimate level, brings the distinction of body and thought. As well as that, at the non-ultimate level the mode is unification and at the ultimate level the mode is non-duality, and so on. These key points were previously explained. Using them, practitioners at the level of rational mind bring themselves into line with the thrust of what is contained in the tantra sections and thereby discover an un-mistaken certainty within.

The holy ones maintain that, "In the case of completion stage, principally working the key points of the channels is mother tantra and principally working the key points of wind is father tantra", which is to the same point. The distinction lies in the difference between working of key points and seeing the need[150] for working them.

The two approaches are related to each other as seen in these two statements:

> Channels are the body's support and body is bliss's support so, by working the key points there, bliss is produced.

and,

> Wind is mind's support and mind is emptiness's support so, by working the key points there, emptiness is made manifest.

When it comes to cleansing the impure mindstream, different presentations are taught for each approach but non-dual yoga is the point, therefore both aspects need to be accomplished without separating them away from each other. With that in mind, it was said,

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[150] By working them one obtains the various results of the practice.

> In sum, initially these paths result in the many supreme blisses of the buddhas and the co-emergent yoga of all the directly expressive messengeresses.

This scriptural statement, which is saying, "Buddhas work at supreme unchanging bliss and messengeresses work at co-emergent wisdom", has the intent that the father tantra practitioners work at manifesting unchanging great bliss via everything empty which is the ultimate fourth of their four emptinesses, and the mother tantra practitioners work at manifesting co-emergent wisdom via co-emergent joy which is the ultimate of their four joys. The difference between co-emergent joy and co-emergent wisdom is melting-bliss co-emergence and nature co-emergence.

12. Also, Gyalwang Je said ...

It has been said,

> It is the same: at times of the secret empowerment
> Vajrasatva's[151] nicely drawn
> Reflection clearly appears
> In the stainless mirror ...

This means that the root of the path of father tantra, the meditation stages of the secret empowerment or dharma mudrā, the stages of four emptinesses and completion stage directed primarily at luminosity, are all to the same point. And it has been said,

> Of all illusions
> Woman's illusion is special ...

This means that the meditation stages of the prajñājñāna or karma mudrā, the stages of four joys, and completion stage directed primarily at the profound are all to the same point.

Both of those are hidden meaning, too. With these statements,

> Due to dwelling on the stage of unification
> There is no training again or in something ...

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[151] See satva and sattva in the glossary for the spelling of Vajrasatva.

and,

> In co-emergence what arises
> Called nature co-emergent awareness
> Is one thing holding every aspect.

Co-emergent wisdom which is profound and luminous is taught as the circumstance of non-dual wisdom alone, the meditation stage of the fourth empowerment, bliss-emptiness and so on, become equal taste, Mahāmudrā, and ultimate meaning.

Also, the intent of the three supreme empowerments is present in the assertion of great Lord Maitrīpa:

> Completion in graded sequence having three
> completions of small, middling, and great ...

where full, complete, accomplished, and supreme have the same meaning, similar to the phases of the moon where the descriptions given to it of complete, full, accomplished, and supreme mean the same[152].

When the differences between development and completion are distinguished, the following appear: development stage which is the imaginary stage versus completion stage which is the thoroughly existent stage; development stage inferior and non-profound that takes nirmāṇakāya onto the path versus completion stage profound and supreme that takes dharmakāya onto the path; development stage, in which the extreme of appearance dissolves into emptiness versus completion stage in which the liveliness of emptiness shines forth as appearance.

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[152] The unification of the previous paragraph is still taught to have steps and the words used to describe those steps are just like the words used to describe the various levels of brilliance of an already full moon.

13. Also, Gyaltsang Je said ...

From *Lamp of a Compendium of Conduct*,

> What is "very un-elaborate"? Abandoning all frivolity then having the habits of food of meditative absorption, only dwelling, a mudrā of wisdom, and staying in meditative equilibrium is being very un-elaborate ...

"Abandoning all frivolity then" teaches the ascertainment of abandonment. "Food of dhyāna" teaches the ascertainment of food. "Only dwelling" teaches the ascertainment of activity. "A mudrā of wisdom" teaches the ascertainment of companion. "The habit of" teaches definitely doing it.

Furthermore, the breakdown just given teaches the sequence that should be followed: becoming free from activity and rational effort; enjoyment from within the state of yoga; no distraction from samādhi to something else; and continuously doing practice.

14. Also, Gyalwang Je said ...

The two assertions that, at the level of a buddha, there is wisdom and that there is no wisdom are not contradictory. Statements of the sort that, at the level of a buddha, there is "no path, no wisdom" because there is none of the wisdom that is posited based on one's own mind stream which has become knower and known are appropriate and this approach is not in contradiction to the side of asserting that there is no wisdom. Statements made in regard to buddha having become the nature of non-dual wisdom—"the wisdom kāya, self-arising", "wisdom-bodied tathāgata", "Homage to you the wisdom kāya", etcetera—are not in contradiction to the assertion that there is wisdom given that all the phenomena of a buddha never depart from great wisdom.

The two assertions that all views are abandoned and that all views are completed are not contradictory. If a statement like, "This is the supreme view", is made in order to engender certainty in another person's mind, then, because no matter how the name "good" is designated it does not get beyond being a phenomenon of rational mind and because the view of actuality is not realized without going beyond all such elaborations, it is not in contradiction to the assertion that all views are abandoned. Every one of the stages of view, as many as have been taught, are defined because of the capacities and resultant biases of individual mindstreams and because the view must be realized from the state free from every

such side in the yogin's mind in direct perception, this is not in contradiction to the assertion that views are completed.

The assertions that in superfact there is no attainment of buddha and that it is obtained in mind are not contradictory. Given that dharmadhātu, the expanse of suchness, is present in every dharma, the former assertion intends that there is nothing new and the latter intends that there is something to be made manifest.

The two assertions that equipoise has appearances and that it does not have appearances are not contradictory. Equipoise in the state free of rational mind, because it purifies fictional confusion's appearances in their own place and realizes that they never have existed in the innate character, is not in contradiction to the assertion of equipoise being without appearances. To actually enjoy things in individual self-knowing wisdom with, as is said, "vivid wisdom-appearances", is not in contradiction to its having appearances.

15. Also, Gyalwang Je said ...

The essence of valid cognition is non-mistaken-ness. If that is divided up, there is non-mistaken-ness regarding the way things are and non-mistaken-ness regarding the way they appear. Of them, the first is superfactual truth and the second is fictional truth. The first is to be realized through the valid cognizer which is the authentic[153] and the second is to be comprehended through the valid cognizer using conventions.

They are also, when taken from the perspective of the two types of valid cognizer—direct perception and inference—non-mistaken-ness regarding the fact, the self-characteristic, and non-mistaken-ness regarding the phenomena, the generality characteristic[154]. In

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[153] Tib. yang dag pa'i tshad ma. "Valid cognizer which is the authentic" does not mean "authentic valid cognition". This is the valid cognizer of wisdom which is having the valid cognition of direct perception of the authentic, meaning reality. The other type of valid cognizer is consciousness which is correctly knowing because of having engaged in correct inferential reasoning using conventions.

[154] Tib. don rang gi mtshan nyid and chos spyi'i msthan nyid. Self and general characteristic are important terms but require an exceptionally lengthy explanation. Suffice it to say that they mean the characteristic of something which is its final reality and the characteristic of some-

(continued...)

that case, the function of these valid cognizers, in regard to just the fact and to the fact's superfice respectively, is to cut the entirety of what is unreasonable—what has become other—and to proof every place to be evaluated by applying fresh, un-mistaken reasoning to each one. The ultimate for doing that is all-knowing wisdom; it is a valid cognizer without mistaken-ness in regard to every knowable and is controlled[155]. Additionally, the ones having the eyes of the guru's foremost instructions are not to be sought anywhere else than one's own mind[156].

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[154](...continued)
thing which is its conventional reality, respectively.

[155] Being controlled in itself, meaning that, unlike consciousness it does not become lost to the objects it knows, therefore it cannot be mistaken about or deluded by anything that it knows.

[156] In other words, if you want the valid cognizer that has the same eyes as the guru's foremost instructions, you will find it in your own mind, as ultimate realization.

16. Also, Gyalwang Je said ...

The meaning of pāramitā is that, by having gone from the departure point which is this shore, samsara, to the other shore, non-dwelling nirvana, every unsatisfactoriness, cause and result together[157], has been crossed over, thus the end of samsara's ocean has been reached.

That, shown by separating it into ground, path, and fruition, is as follows. Textual Prajñāpāramitā is authoritative statement dharma. Journeying the five paths, ten levels, and so on in reliance on it is path Prajñāpāramitā, the realization dharma. Having gone to the end of that, one has finalized abandonment-realization, and that is fruition Prajñāpāramitā, called "omniscient wisdom". That journey is the one path travelled by the buddhas because it is the destination reached by all past buddhas, is the source of every future buddha, and is the basis or support for every present buddha. It is also called "the mother who creates all conquerors of the three times"[158].

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[157] The Buddhist tradition defines unsatisfactoriness (dukḥa) as being either causal or resultant. Resultant unsatisfactoriness is the unsatisfactoriness actually experienced. Causal unsatisfactoriness is the karmic seeds for that resultant unsatisfactoriness.

[158] That is, Mother Prajñāpāramitā.

17. Also, Gyalwang Je said ...

Pāramitā has the meaning "causal vehicle" and Mantra Vehicle has the meaning "fruition vehicle" but from the standpoint of the Combined Kadampa Mahāmudrā[159], every Kadampa path becomes a cause of Mahāmudrā. This is so because "every teaching is realized as non-contradictory" is the cause of the complete excellence of view which is free from exaggeration and denigration; "every discourse appears as instruction" is the cause of the complete excellence of meditation which is free from purpose and grasping; "the great negative conduct stops of itself" is the cause of the complete excellence of conduct which is free from rejecting and accepting; and "the conqueror's intent is easily realized" is the cause of the complete excellence of fruition which has become manifest.[160]

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[159] Gampopa combined both the Kadampa lineages and the Mahāmudrā lineages together in his teaching. Thus the Kagyu became known as the Combined Kadampa Mahāmudrā lineage. A clear demonstration of how Gampopa combined the two during his teaching can be found in *Gampopa Teaches Essence Mahāmudrā, Interviews with his Heart Disciples, Dusum Khyenpa and Others.*

[160] The four axioms here are the four axioms that Atīśha, the source of the Kadampa teaching in Tibet, laid out in his *Lamp of the Path to Enlightenment* as the root of the teaching of the buddha. These axioms (continued...)

Someone might query, "You said that they were causal vehicle too, but Mahāmudrā is self-arising wisdom and because of that, is asserted to be free from causes and conditions, isn't it?" Its essence is un-compounded, so it is indeed free from causes and conditions, still, the style of Stages of the Path[161] practitioners is that, through cleansing the mindstream using the common vehicle, they come to have the fortune of entering the uncommon vehicle. Every vehicle high and low appears as its methods[162] because of which there is not a fault there. There is nothing that does not become a part of cleansing the mindstream.

Someone might query, "Well, what is the difference between the two: having the fortune of mindstream cleansed through empowerment and having the fortune of mindstream cleansed through the common vehicle?" There is the difference of direct cause and indirect cause: empowerment performs the actual ripening whereas the common vehicle performs the ripening indirectly. For example, the bodhisatva vows determine just the Great Vehicle family whereas the Mantra vows determine the embodiment in actual fact of the five families, Akṣhobhya's family, and so on.[163]

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[160](...continued)
are like a basis for the teaching of the Kadampa teaching. By quoting them here in this way, he shows how the Kadampa teaching would not be contradictory to the Mahāmudrā teaching.

[161] Stages of the Path is the name of a style of teaching which originated with Atīśha and which became the basis for all Kadampa practice.

[162] Its methods meaning Mahāmudrā's methods.

[163] Taking the Great Vehicle vows determines a person as a member of the Great Vehicle family which will eventually lead to the full realization of a buddhahood manifest as the five families at the sambhogakāya level. The Mantra Vehicle vows determine a person in reality as the embodiment of the five families. The first one leads
(continued...)

18. Also, Gyalwang Je said ...

In the *Lamp of a Compendium of Conduct*, it says,

> Without a samādhi without appearances coming from mind's nature, it will not be possible to have direct perception of fictional truth.

where "mind" means consciousness; "nature" indicates discursive thought of the eighty natures; "appearances" means the three path's appearances[164]; and "without" means that the three poisons have been purified in the expanse. "Samādhi" is the nature luminosity, the basis of time, so it is saying, "Without having made that manifest, it will not be possible to manifest fictional truth."

Additionally, *The Five Stages* clearly teaches the stages of making actuality directly manifest:

> "Fictional truth's illusoriness" refers to fictional truth—the superfice demonstrated by the twelve examples of illusion—free from concept and not confused. It is the

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[163](...continued)
there indirectly, the second is direct, the actual thing.

[164] The white, red, and black paths that is, the paths of desire, anger, and delusion.

> nature luminosity's complexion[165] being experienced in direct perception in the yogin's mind ...

According to this approach, the appearances of immature, ordinary beings' confused, rational minds are "mere, common and invalid fictional appearances"; the appearances of yogins' temporary experiences are "fictional truth"; the appearances of realization's wisdom are "superfactual truth"; the two being unified is called "training's unification"; and the finalized attainment of that is called "no-more training's unification".

The Five Stages teaches:

> The mantra kāya: for the purpose of utter accomplishment,
> Development stage is the first.

That is body isolated from common body. Then it teaches:

> Just the referencing of mind
> Is referred to as "the second stage".

That is mind emptied of grasped-grasping. Then it teaches:

> The teaching as fictional truth
> Is referred to as "the third stage".

That is appearances that are yogins' temporary experiences. Then it teaches:

> Pure authentic fictional truth
> Is referred to as "the fourth stage".

That is realization of luminosity. Then it teaches:

> The unifying of the two truths
> Is referred to as "the fifth stage".

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[165] The "complexion" of the nature of mind is the lustre of emptiness. There is emptiness and its nature which is the complexion or lustre of that emptiness.

That is the fifth stage, non-dual unification. The fifth stage is subdivided into two: the unifications of training and no-more training. The difference between them is the difference between realization and finalization.

19. Also, Gyalwang Je said ...

The yoga glorious Kālachakra's Ka-string possessor's A group—therein is the purpose of humans' liberation.

"Yoga" there is not an expression either of the method or prajñā sides alone; it is an expression of "yoga with the meaning method and prajñā joined non-dually". That non-duality is the glory of everything of samsara and nirvana so it is glorious. What is glorious? Kālachakra, the Wheel of Time is glorious; "Time" means supreme, unchanging great-bliss and "Wheel" means emptiness having the excellence of all superficies, and that bliss and that emptiness joined as one is the non-duality. The words that make the expressions used to express the meaning are made up from the Ka string possessors—the Kāli—and the A group—the Āli[166]. The meaning that they express, non-dual method and prajñā, are explained in words that also have the approach of non-dual method and prajñā. Through this, the need[167], which is the liberation of those having the six dhatus, humans, is fulfilled, and therein is the purpose, supreme attainment.

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[166] Kāli string is the consonants and Āli the vowels of Sanskrit language.

[167] "Need" in this context refers, as in an earlier section, to the purpose, what is required by the practitioner doing the practices.

20. Also, Gyalwang Je said ...

The system of the Characteristics Vehicle asserts good and bad in regard to buddha, bodhisatva, and śhrāvaka retinue[168]. However, the system of Mantra does not end with that. Those who train in the Mantra Vehicle first have the stains of samsara and nirvana being grasped at as different and viewed as good and bad bathed with the water of empowerment. Then, in development stage, they train just in the superficies of inseparable samsara and nirvana. In completion stage with signs, they train in joining those superficies with non-duality by relying on the method of bringing the confused appearances of dualistic grasping into the central channel. In completion stage without signs, they take the root of dualistic grasping—appearances which are samsara's latencies—and through being skilled at method, make them into the path without abandoning them, like turning glue to gold. Thereby, they also make the path of non-duality manifest[169], and, by entering equipoise on the meaning free from rational mind, the meaning which is wisdom

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[168] It is a quality of the conventional vehicles that they deal in characteristics. Thus, for example, to be a buddha is better than being a bodhisatva and to be a śhrāvaka is worse than being a bodhisatva.

[169] This is yet a further level of completion stage without signs. It is the ultimate level, the extremely unelaborate level. It is discussed on page 37.

without duality is allowed to shine forth in their mind-streams in direct perception. In sum, persons from beginners on who train in the Mantra Vehicle are principally skilled in the method of not seeing of good and bad anywhere at all, the cleansing of common discursive thought.

When realization is developed according to the Mantra Vehicle's method, every one of the superficies met in places such as the eight charnel grounds and so on—the superficies of corpses, rolangs, ghouls, demons, flesh-eaters, dancing skeletons, and so on—have the superfice of the fictional with an essence that does not depart from being only wisdom. Thus, this method is one of developing ability at the wisdom which is the non-duality of the two truths. It is not one in which there is assertion of the superficies common appearances and characteristics, a method which, since it only enhances erring concept, is not able to put an end to common appearances. I ask you, what need is there to create new habits of various types of confused appearance beyond the ones already present in your mindstream?!

There is the question, "Is that how the various confused appearances are empowered, blessed, and sealed into devas and devīs?" The answer is "Yes, by just that!" In the context of development stage, latencies and seeds of non-dual samsara and nirvana are placed in the mindstream, thereby just as it is purified, so it also makes for having the fortune of total awakening.

21. Also, Gyalwang Je said ...

Bodongpa said that the difference between sutra and tantra is the difference between having and not having the ritual of empowerment. Salugpa said that it is distinguished by various views and also method. The Gadanpa had many ways of asserting the difference, teaching, "That difference is distinguished variously on the side of emptiness and also variously on the side of appearance where there is meditation on the maṇḍala of a deity", and so on but he said that Ngog's teaching it from the perspective both of bliss and speed was a good way to make the distinction. Also, from the perspective of my own system's fourfold view, meditation, conduct, and fruition it is reasonable to make a substantial difference between them as follows.[170]

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[170] "Bodongpa" was a great 14th century scholar of the Nyingma tradition; "Salugpa" refers to one of the mainstays of the Sakya tradition; the "Gadanpa" is Tsongkhapa the founder of the Gelugpa tradition, with "Ngog" being one of the early translators of the Kadam tradition which the Gelugpa tradition champions; and then Gyalwang Je speaks for his own, Kagyu tradition. Thus, all four major traditions of Tibetan Buddhism are mentioned in terms of their views on the matter.

View: both are the same in that they assert freedom from elaboration but Mantra is special in that it also advocates co-emergent wisdom.

Meditation: because meditation is placement on the view, if there is a difference of view, there is a difference in the meditation—the meaning of which makes the view clear—and there is the distinction of having and not having the two stages of method which accomplish the wisdom kāya directly and indirectly.

Conduct: both are the same in that they abandon evil deeds and accomplish virtue but from the perspective of what is said to have skill in method, absence of difficulty, and so on[171], when the paths called "joining with yoga" or "accomplishment conduct" are differentiated into stages high and low, there is a distinction of having and not having the four conducts—Samantabhadra's Conduct, and so on[172].

Fruition: there are provisional meaning explanations that take up the issue of whether buddhahood can or cannot be obtained without relying on Secret Mantra and there are explanations that present kāyas and wisdoms but explanations the way they are given in Mantra are hidden in other systems so there is a distinction in terms of lack of explicitness[173].

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[171] The words used to indicate that Mantra Vehicle is distinguished compared to the common vehicle because of the superior method of the Mantra Vehicle; this is fully described in on page 12, page 33, page 63.

[172] Four types of conduct which are only described in the Mantra Vehicle and which are graded from lower to higher.

[173] There are, in both vehicles, discussions about whether the sūtra path can actually lead to the final fruition and presentations of the final fruition. However, the fruition as presented in Mantra Vehicle is a very clear and complete explanation.

22. Also, Gyalwang Je said ...

The phrase "outer and secret vehicle three" does not mean "outer, secret, and vehicle, these three", it means that both outer Pāramitā and Secret Mantra are classified as three-fold journeys; outer has the three vehicles śhrāvaka, pratyeka, and bodhisatva, and Mantra has the three outer, inner, and secret. In Mantra, the outer is the three lower tantra sections, the inner starts at the common development stage, and the secret—as in "arising from the three secret places", and so on—is the yoga of the stage that completes the meaning of the three supreme empowerments, like for example was taught in, "What is known starting in yogatantra as the outer ten suchnesses, what is known starting in development stage as the inner ten suchnesses, and what is known as the uncommon one in completion stage as the secret ten suchnesses in the ten places having vajra." Āchārya Kalacarya communicated this with the phrasing, "in completion stage, the secret suchnesses" and the Āchārya's statement, "If those suchnesses are not known, although one might practise, nothing will be accomplished" and his talk of the need to have expert knowledge of those ten items, and so on also should be understood in that way. Thus, the general statement "outer secret vehicle three" has been connected with the particular statement, "the three vehicles, outer, inner, and secret".[174]

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[174] Āchārya Kalācharya's teaching on the ten suchnesses is found in (continued...)

[174](...continued)
Indian Mahāmudrā Texts (Tib. phyag chen rgya gzhung). The various ten suchnesses are listed in *The Illuminator Tibetan-English Dictionary*.

23. Also, Gyalwang Je said ...

There are four distinctions between outsiders and insiders: view, reliance, conduct, and fruition.

View: outsiders have grasping at extremes; insiders advocate the four seals of certainty[175].

Reliance: outsiders go to the worldly gods of Viṣhṇu, Iśhvara, and so on for refuge; insiders go to the Three Jewels for refuge.

Conduct: outsiders sit at the centre of fires, insert the three spikes, and so on[176]; insiders, having taken up the system of trainings

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[175] Tib. bkar btags phyag rgya bzhi. These are four seals whose presence shows that the view being expressed is one that accords with the view of the Buddha. *The Illuminator Tibetan-English Dictionary* gives them as: 1) all compounds are impermanent; 2) all outflowed things are unsatisfactory; 3) all phenomena are without self; 4) nirvana is peace.

[176] These are practices which Buddhist texts ascribe to Hindu yogic traditions. In the first, the yogin sits as the centre of four fires laid out in the cardinal directions in the blistering sun of the Indian continent and thereby becomes a fifth fire; this is done with the belief that it will purify karma and lead to heaven. In the second, the yogin attempts to have the three spikes of the trident of Śhiva enter his anus and either side of it. These are all regarded as mis-informed exercises which (continued...)

proscribed and prescribed by the Bhagavat, abandon degradation. and accomplish virtue.

Fruition: outsiders are not able to journey above the peak of existence; insiders attain the complete omniscience of a buddha.

[176](...continued)
cannot carry one to enlightenment.

24. Also, Gyalwang Je said ...

The root of wandering in samsara is grasping at a self or, alternatively, grasping at the duality of self and other. The antidote to that is emptiness and compassion. Of the two aspects of the antidote, prajñā which realizes lack of self determines emptiness in particular so is the side of the profound view; the system of this chariot[177] was started up by Ārya Nāgārjuna and his lineage. Unsatisfactoriness carried onto the path which is the mind training of the enlightenment mind determines compassion in particular so is the side of vast conduct; the system of this chariot was started up by Ārya Asaṅga and his lineage. The realization of other and self as equality is the ultimate of all sutra and tantra, emptiness having a heart of compassion. The practice of it is the lineage of blessings; the system for this chariot is the greatness that came from the mahāsiddhas, supreme seers Tillipa, Nāro, and so on.

[177] Tib. shing rta'i srol. Chariot is the standard Indian term for a major tradition of view and practice within Buddhism. An explanation is given in the introduction in relation to the title of the text.

25. Also, Gyalwang Je said ...

In situations connected with the Vinaya, supplicating the āchārya as preceptor turns him into the preceptor. Similarly, by initially supplicating someone appropriate to be a guru he becomes a guru and then later, when supplicated as the desired object, becomes both aspects. For example, the verses used during the preparations for empowerment, "Great joy, you ..." are a supplication to the guru and following that, during the descent of wisdom and in each of the four empowerments, the supplication is a supplication to the desired object.[178]

Furthermore, the body of the empowerment procedure has the two aspects of need. It includes the accomplishment of the non-ultimate and ultimate needs, which are respectively the need of showing the path to liberation in the empowerment phase and the core

[178] When one has a learned teacher, he is called the āchārya or master. When one needs to take vows from him, one requests him in the vinaya ceremonies to be a preceptor whereby he assumes that role. Similarly, when a student requests the vows of the Mantra Vehicle, the teacher becomes the guru and provides the vows of Secret Mantra. After that, during empowerment he becomes both the guru and the desired object, meaning the deity of the empowerment.

need of being entered into the city of great liberation in the meaning phase, together with path and fruit.[179]

[179] This last sentence simply means that there are further supplications made throughout the process of empowerment. These occur in the phases of the actual empowerment itself and afterwards when one has actually entered the meaning and is now accepting further empowerments for the sake of others. The former is called the need or non-ultimate need, the latter the core need or ultimate need. In the main empowerment there are many supplications as mentioned in the previous sentence ("in each of the empowerments") and in the subsequent empowerments when the further empowerments of Vajrāchārya and so on are being accepted, and when, following that, there are the supplications for path and fruit.

26. Also, Gyalwang Je said ...

The words uttered at the time of taking vows[180] have the twofold meaning of being commitments and aspirations, too. For example, in the case of individual emancipation one commits to train following the higher trainings of the arhats; in the case of common Great Vehicle, one commits to taking on the path following the example of the conquerors together with their sons; and in the case of the uncommon one, one takes on the path following the example of and moreover enacts the six families of conquerors, which is both aspiration and commitment.

During empowerment, taking vows with, "I will hold to the vajra, bell, mudrā, and the authentic" which is indicating the vajra as body samaya, the bell as speech samaya, and the mudrā as mind samaya, and so on, means that one is not to be separated from vajra, bell, and so on, just as in the context of individual emancipation one is not to be separated from the begging bowl, dharma robes, and so on.

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[180] Tib. sdom pa. Vows or vowed restraints; see also teaching 32.

27. Also, Gyalwang Je said ...

Just as the Pāramitā Vehicle has the three vehicles of śhrāvaka, pratyeka, and bodhisatva defined in it, so those three vehicles also understand the system of Prajñāpāramitā due to which it is understood that the lower two vehicles do not depart from it. It is like what is said in sutra:

> To assert training in the Śhrāvaka Vehicle also is to train in the Prajñāpāramitā. To assert training in the Pratyekabuddha Vehicle also is to train in the Prajñāpāramitā. To assert training in the level of omniscience also is to train in the Prajñāpāramitā.

Especially, training in the Mantra Vehicle becomes training in the entirety of those vehicles. The Mantra Vehicle itself is the one that reveals the hidden meaning of all vehicles. The Vajra Vehicle has the power needed to overcome the incompatible aspects of all vehicles; it is not something that the other vehicles can successfully dispute.

In relation to the great peace mentioned in "The Mantra Vehicle's victorious great peace, Kye!", the peace of the Śhrāvaka Vehicle is a one-sided peace. The pratyekabuddhas understand the system of interdependent origination thus they teach dharma to others through transformations, but they understand only some sides of the sign, method, and profound interdependency of the Mantra

Vehicle. Pāramitā's view, conduct, and so on also is not connected with the key points of Mantra practice's stages of blessings; compared with the uncommon vehicle it is a common vehicle and an incomplete vehicle that teaches just sutra, so it is the sutra side.

The Mantra Vehicle teaching as it exists should not be taken merely as an uncorrupted system that gives its explanations according to the sutra side. It is necessary to relate to the Mantra Vehicle teaching with the certitude that it has the particular feature of being a lineage of uncorrupted blessings. It is taught that when it is not approached like that and hence is explained through pride of book-learning, then not only do the benefits and qualities that come from hearing and thinking not arise but it becomes the cause of the hells for teacher and retinue. If it were possible to realize it just by hearing and thinking without the key points that are made into certitudes in the tantric foremost instructions, many faults would accrue, for example even just the term "vajra words" would not be understandable.

28. Also, Gyaltsang Je said ...

Some people assert that "arousal of the mind for enlightenment for the purpose of liberating oneself alone from samsara is what determines a pratyekabuddha" but that is not tenable. Pratyekabuddhas have the thoughts of arousing a mind for the purpose of sentient beings for a limited duration, explaining the dharma teaching in worlds where a buddha has not arisen, and seeking peace themselves alone. Since śhrāvakas also have such a thought, the assertion made by those people results in there being no difference between śhrāvakas and pratyekabuddhas from the perspective of the thought involved. Consequently, because the distinction between Lesser Vehicle and Great Vehicle is defined from the perspective of the thought involved, the Pratyekabuddha Vehicle, which has been classified as a middling vehicle, becomes meaningless.

29. Also, Gyalwang Je said...

The phrase "not mentating" has three, differing presentations because of the connotations found in the term from which it is derived, "amanisikāra".

First, "manisi" coming from "manayadisi" in Sanskrit is in the seventh or locative case and comes to mean "in the mentating mind". The "kāra" is "to do" and the negating particle "a" placed before it makes the whole term into "not doing anything in the mental mind" or "beyond rational mind" or "not accessed by thinking"[181]. Moreover, when the particle "di" in the Sanskrit that

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[181] The Tibetan phrase "yid la mi byed pa" literally meaning "not mentating" or "not being engaged with mental mind" is the official equivalent of the Sanskrit term "amanisikāra". The term can be explained in three different ways it because the source term, "amanisikāra" in Sanskrit, can be explained in three different ways. Some of them are consistent with the meaning of the common vehicle and some with the meaning of the Mantra Vehicle.

The Sanskrit term "amanisikāra" is derived from manayidisi which is the root manas, meaning the mentating mind, in the seventh case. This is translated precisely into Tibetan with Tibetan "yid la". This is important to know because the term "yid la" is used in Tibetan to indicate mental mind in any of three cases and this information from

(continued...)

was absorbed and so did not appear in the Tibetan, is taken into account, it results in "no mentation" which specifically means "non-dualistic"[182]. There is also the point that the negating term "a" also means in Sanskrit "the unborn" so if we gloss "manisikāra" as "doing in mind", "amanisikāra" comes to mean "doing in unborn mind". In sum, this set of three meanings must be understood to apply to the three perspectives: "not involved with mentation that is engaged with the concept tokens of grasped-grasping", "all phenomena naturally unreferenced", and "involved with mentation in unborn mind".

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[181](...continued)
Sanskrit identifies it specifically as the seventh or locative case. Thus, it shows that mental mind is a place where something happens. Next, the "kāra" at the end of the Sanskrit is the present tense of the verb "to do" which is translated into Tibetan exactly with "byed pa". There is a negating term "a" at the beginning of the Sanskrit which makes the whole into "not doing ..." and the Tibetan has "mi byed pa" correctly added because of it. Following the rules of Sanskrit grammar, the "di" of "disi" has been absorbed to give "amanisikāra". The final Tibetan equivalent is "yid la mi byed pa". The literal meaning is "not mentating". The most obvious meaning is "a situation in which there is mental mind but it is not functioning". However, it could also refer to a situation which had "gone beyond mental mind" and in that case could mean "a situation which was being accessed by something other than mentation". Those three are the meanings indicated just here.

[182] When the Sanskrit "di" is accounted for, it adds a strong sense to the whole term that comes to mean "there is no mentation" instead of the weaker "not mentating". This corresponds to saying "outside mentation, that is, in the non-dualistic realm".

30. Also, Gyalwang Je said ...

In the context of the six-limbed yoga[183], one finds statements such as "by meditating on the three steadfast vajras" and "sattva, embodiment of the three secrets". When the suchnesses of enlightened body, speech, and mind are not realized, the three are referred to as "the three secrets". When the vajras of enlightened body, speech are un-diminishing, they have the meaning of co-emergence.

Following on from that, in any approach where working one of those key points is the principle of practice, so-called "enlightened body vajra", "enlightened speech vajra", and "enlightened mind vajra" are explained separately without mixing them together, nevertheless, each of them also has the others inherently complete in it. Thus, if a practitioner practising according to his level of ability accomplishes one of them, the remainder also are accomplished because they have one essence.

[183] The completion stage of Kālachakra has six limbs.

Similarly, as the Dus Zhabs Hearing Lineage[184] says,

> By the best, suchness;
> By the middling, life-force, etcetera;
> By the least, the six sequentially meditated on.

Each one also has inherent in it the complete set but when thinking of them individually, the empty forms are body vajra, the ten signs of the complete purification[185] of the ten winds are speech vajra, and the non-wavering placement of mind is mind vajra. In the context of capturing the life-force, one's body worked as a key point is body vajra, the function of winds made principal is speech vajra, and grasped-grasping pacified in the central channel's expanse is mind vajra. In the context of the samādhi of recollection, making manifest the level of wisdom body is the vajra body, purification of the twenty-one thousand, six hundred moving karmic winds in the expanse is speech vajra, and unchanging, supreme bliss, the ultimate one, is mind vajra. Connecting them like this is a major point; as much as you discuss the three vajras or six limbs in terms of this sort of path and the yogas which rely on this sort of thing—equal taste, non-duality, non-diminishing, co-emergence, total unfolding, and so on—please, do not ever, by turning them into just your own individual way of talking, change that way in which they are considered!

There is the question, "Doesn't the issue of realization versus non-realization give rise to the talk of 'one essence, different

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[184] Two brothers called in Tibetan the Dus Zhabs brothers were key holders of the Kālachakra lineage in India before its entrance into Tibet. There is a particular hearing lineage of instructions coming from them called the Dus Zhabs Hearing Lineage.

[185] Tib. rnam par byang ba. The term complete purification here means "the enlightened part that happens after the path is applied" and is in contrast to "total affliction" which means the un-enlightened side before the path is applied, which is nothing but affliction. See also footnote 22.

superficies'?"[186] The words "different just in aspect" modify the words "one entity" to the effect that, in this kind of vehicle, realization or no-realization, it is necessary principally to apprehend not the superfice but the entity. Please remember to join this with modes of expression like "this vehicle is fruition vehicle"; that, in the context of development stage, "the cause is sealed with the fruition"; "here in relation to good dharmas"; and so on.

Thus in empowerment, one gains a meeting within oneself of the actual meaning and sign that all phenomena arise and are certain as one nature. Knowing difference because of rational mind[187] is not what is being sought. In development stage, a habit is planted of

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[186] This is a very difficult subject. In essence Tsongkhapa and his followers champion the idea that emptiness is correctly assessed as the first member of the four types of distinction (Tib. tha dad bzhi) called "one essence, different facets". Emptiness classified this way corresponds to the paṇḍit's style of analytical intellect that was mentioned in the first teaching. Schools who follow the Other Emptiness view point out that it is correctly assessed as the second member of the four distinctions. Emptiness classified this way corresponds to the kusulu's style of placement without analysis. Both are correct within their own context. However, Tsongkhapa's followers have tried to say that emptiness can only be classified as "one essence, different facets" and the whole problem between their empty of self approach and the empty of other approach of the Kagyu and Nyingma gets started. For more explanation of these distinctions and how they work in the empty of self and empty of other presentations, see *The Lion's Roar that Proclaims Zhantong*. Here Gyalwang Je turns the meaning around so that it applies to his way of thinking which is that there is the one entity of co-emergent wisdom and that one should always understand the different ways of talking about that as still referring to the one, crucial, thing.

[187] Rational mind knows things as an apprehension of different this and thats; this sentence is pointing out that a different style of knowing is required in empowerment.

rational mind engaging lack of difference of samsara and nirvana. In completion stage with signs, effort is made at methods involving lack of difference, such as having winds enter the central channel. In completion stage without signs, one uses methods that allow the lack of difference to shine forth quickly. Then, if it does shine forth, in the context of the branches of conduct which are equipoise and post-attainment merged and the fourth empowerment of the very unfabricated completion stage, without relating to the earlier paths, the *seal* of non-dual wisdom is not transgressed and, that being the supreme siddhi or having nothing else higher than it, is *great*[188].

[188] That is, it is the final attainment, Mahā (great) mudrā (seal).

31. Also, Gyaltsang Je said ...

A "paṇḍika" or "tripaṇḍi", since it is "a container that holds many parts", is called a "piṭaka" or "basket". A basket in relation to the trainings of the three higher trainings is a container that holds their many sections in one place. When the three higher trainings are dissected, there are countless topics of training found in them but when gathered up, they are as follows.

Every one of the explanations as many as were given of the characteristics of the higher training in discipline are put in one of three places, given that those to be tamed are either inferior, middling, or superior: those of the upāsaka, śhrāmaṇera, and bhikṣhu trainings. It is like what *The Extensive Commentary* says,

> The climbing of a great mountain is done in stages and similarly, there are the upāsaka and the śhrāmaṇera and bhikṣhu. For them, until the work of the former is complete, the latter is not to be done.

When every one of the sections of the higher training of samādhi are gathered up, they are put into one of three places, given that those to be tamed are inferior, middling, or superior: those of the

"illusion-like samādhi"; "going-as-a-hero samādhi"[189]; and "vajra-like samādhi"[190]—as it says in *Noble One Maitreya's Prayer of Aspiration*,

> Illusion-like samādhi, and ...

Not one of the sections of the higher training of prajñā are not contained in the three types of all-knowledge. Given that those to be tamed are inferior, middling, or superior, all of the sections are gathered into these three: ground all-knowing-ness; path all-knowing-ness, and completion all-knowing-ness, as is explained extensively in the *Ornament of Manifest Realizations* and other places.

Following on from that, the three trainings which are the teaching of realization and are found in the basket of authoritative statement are the ones of the "common basket". Their full teaching in presentations of their hidden meaning, ultimate meaning, non-literal meaning, and uncommon meaning that happens in the phase of determining the uncommon vehicle with its inner vajra body, other suchness, and so on, is called continuum[191] because of relating only to stages of lineage—ripener, sign, method, and so on—and because the essence, even with being cut up into view, vehicle, tenets, and so on, resides in one continuum[192].

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[189] Skt. śhuraṅgama samādhi.

[190] Skt. vajropama samādhi.

[191] The meaning of the Sanskrit word tantra.

[192] "Continuum" also means mind-stream in this context and "lineage" in the previous reason has the same sense of lineage or continuum or mind-stream.

32. Also, Gyalwang Je said ...

"Saṃvara" has the meaning "vows" or "vowed restraints".[193]

In individual emancipation, "vowed restraint" has the sense of restraint from bad conduct. In Secret Mantra, it has the sense of restraining every possible appearance, all of samsara and nirvana, into luminosity or of restraining many things into one.

Also, in individual emancipation, vowed restraint functions to abandon harming together with its basis; in the bodhisatva's way, the enlightenment mind restraints accomplish the entirety of others' benefits; and in Secret Mantra it restrains[194] all phenomena into wisdom which is the awareness of the equality or equal taste of the two.

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[193] The Sanskrit "saṃvara" was given the official Tibetan equivalent of "sdom pa". The meaning in either language is the same: "that which restrains you, that which binds you and holds you back from ..." This is frequently translated into English with "vow" but that loses the primary sense of restraint present in the original. Therefore, "vowed restraint" is a way to translate it.

[194] Or bind, which is also the meaning of the term saṃvara.

Also, these three vowed restraints have one essence which is the abandonment of non-virtue and the accomplishment of virtue, and are one in being the method used to abandon being afflicted. Using the example of a poison tree, individual emancipation abandons it, that is, cuts it down; enlightenment mind by transforming the poison into medicine reduces the potency of the poison; and Secret Mantra by transforming the poison into amṛita enjoys it. The need to eliminate the potency of the poison is equivalent in all three.

33. Also, Gyalwang Je said ...

"Śhūnya" by itself means empty, not there, not existent. The "ta" added to it is a helper word that makes it "emptiness". What the term "emptiness" refers to is difficult to realize using the rational mind of ordinary beings. The term only and specifically refers to that emptiness which is determined through views of the sort "what is" or "foremost instruction', etcetera[195].

The term "emptiness" is like the term "dharmatā", a term which does not refer to a phenomenon's mere generality but to that fact which is its actuality and is like the term "tathātā" which refers to the fact which is profound suchness[196]. Emptiness is also the reason

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[195] This is saying that emptiness is only determined through views of the Mantra system where the view is concerned with what really is, is determined through the profound foremost instruction of the tantric system, and so on. In short, it is really referring to the emptiness known in a final way through the special instructions only of the tantric system.

[196] He is making the point that the "ta" on the end of "śhūnyatā" which we translate as the "ness" of emptiness, has the same sense as the "ta" on the end of dharmatā and tathātā. Dharmatā does not mean phenomena as our usual concept of phenomena but refers to the fact of what phenomena are, their "-ness" or "reality. Tathātā means not the idea we have about how reality is but the very fact of suchness. (continued...)

that "Mind Only" must be understood as "mind consciousness only" and "mindness" as "wisdom".[197]

Emptiness having the excellence of all superficies has two explanations, one in sutra and one in tantra. The sutra system makes the completely white dharmas of generosity and so on into the aspects that are had over and above a prajñā of the nature-less three spheres; the *Highest Continuum* says,

> Emptiness
> Having the excellence of all superficies[198]
> Generosity, discipline, patience, etcetera
> Is termed "form".

The tantra system makes everything that there is in the animate and inanimate into the aspects which are had by emptiness in all-encompassing, great-bliss wisdom; this is taught in the *Kālachakra*.

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[196](...continued)
Likewise śhūnyatā does not refer some mere idea of being empty, but to a vibrant reality which is empty and full at the same time.

[197] Mind is by definition dualistic mind of samsara. For that reason, mind does not mean wisdom but mindness does.

[198] See also pages iv, 50, 52, 89, 137.

34. Also, Gyalwang Je said ...

The teaching that the vowed restraints of Secret Mantra are "the tathāgata's discipline", those of the bodhisatvas are "the bodhisatva's discipline", and those of individual emancipation are "the arhat's discipline" means training that is done in pursuit of and reference to its own complete emancipation[199].

[199] That is, each of those is a training that pursues the particular emancipation belonging to its system, that is, the emancipations of tathāgatas, bodhisatvas, and arhats respectively. The bodhisatva's liberation is buddhahood like that of the Secret Mantra but the liberation of Secret Mantra is attained through the saṃbhogakāya tathāgatas rather than through the bodhisatva ideal.

35. Also, Gyalwang Je said ...

As it says in the *Kālachakra*,

> The vowed restraint of connecting with one wisdom ...

That gathers all vowed restraints into one purport[200]. What it says in the tantra section,

> The vowed restraint of wisdom which is unobscured regarding the three times ...

is contained in that. That is vowed restraint by gathering all qualities in one then holding to it and it is also restraint in which all bad conduct stops of itself. Lord Yang Gonpa, and others[201] taught it as,

> Abandoned-antidote non-duality's outflow-less restraint ...

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[200] This teaching summarizes all restraints as one, two, or three things. For other teachings on the meaning of vowed restraints see teachings 31 and 33.

[201] The great guru forefathers of the Drukpa Kagyu tradition.

and Lord Protector of Beings[202] was heard to say,

> Not relating to the restraint of samaya protection; the distinction of an uninterrupted flow of outflow-less restraint.

If summed up in two, there is nothing not contained in the two, method and prajñā; the path of skill in method and the path of complete liberation contain the paths of the common and uncommon Great Vehicle in their entirety.

If summed up in three, they are gathered in the samayas of enlightened body, speech, and mind; all vowed restraints do function to free the three doors from every stain and, especially in Mantra Vehicle, the three doors are restrained into their essence of enlightened body, speech, and mind.

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[202] Tib. 'gro ba'i dgon po. In Drukpa Kagyu literature, this is usually a reference to Tsangpa Gyare or Lingje Repa. However, it can be used for other masters in this and other lineages, too, and can also be used as an epithet of a person's guru.

36. Also, Gyalwang Je said ...

When keeping the vowed restraint of the deity where the flower landed, it does not mean not holding the others, it means that you need to make that one principal.[203]

[203] Another chapter on restraint. See also chapters 31, 33, and 34. This chapter means that there is a samaya of the deity of the family where the flower lands during empowerment. Keeping that samaya does not mean that one does not attend to the samayas of the other families which also were received during empowerment; it means that one makes that samaya more important in one's practice.

37. Also, Gyalwang Je said ...

The teaching in mother tantra that, "every time a woman is seen, three anticlockwise circumambulations should be made" and that "every action should be made with three anticlockwise circumambulations" is to the effect that this path's stages rely principally on the four joys and additionally, the path stages are wisdom which comes in reliance on a female prajñīni meaning prajñā lady[204]. Thus it is labelled "prajñājñāna" meaning "prajñā wisdom" and in particular also, the bhaga itself is labelled as the source of dharmas. Such teaching is made to respect all women since they are also the support from which wisdom comes.

Additionally, in terms of "eating shit and piss", and so on, an absence of discursive thought and, from respect, an equalization of taste is required where discursive thought is discursive thought of the eighty natures. In the context of the secret empowerment too, their stoppage is also required; here it is needed to train up in the wisdom of bliss-emptiness. Without discursive thought being stopped, there is no basis for the arising of the wisdom of bliss-emptiness, and without that arising, what will be trained up? And (he added) what will be realized?

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[204] That is, a female consort who provides the prajñā side; the male provides the upāya side.

38. Also, Gyalwang Je said ...

Empowerment has two parts, the preparatory and main parts. Of them, the ground preparations determine the place where the empowerment is to be performed; the vase preparations determine the substances which will be used to make the empowerment; and the disciple preparations identify the basis of who will be empowered.

The main part has the two parts of being entered into the maṇḍala and empowerment. Being entered has two parts, being entered and seeing: being entered is being shown the doorway to seeing one's own suchness in direct perception through the power of blessings coming from wisdom that has been brought down; and seeing performs the seeing gradually or suddenly, either one, through the circumstance used that corresponds to one's own mental capacity of coloured sand, body, bhaga, and or enlightenment mind[205].

In empowerment, the steps of the ritual enter one into the maṇḍala and appoint and empower one as its master. Nonetheless, at the time of the basis, best is to have actual realization, middling is to experience the appearances, and least is at least to meet the signs.

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[205] These four correspond to the vase, secret, prajñā-wisdom, and word empowerments respectively.

At the time of the path, repeated familiarization with container-and-contents of purity is to be performed, so the two stages with retinue are meditated upon. At the time of fruition, not departing from provisional meaning, there is no departure from definitive meaning.

39. Also, Gyalwang Je said ...

At the time of having made a vow, the understanding that one is "certain to change", means that one is "at risk of change".[206]

[206] This explains the Tibetan term "gyur ta re" which is used in relation to vowed restraints that have been taken. From the moment a vowed restraint has been taken there is immediately the possibility that it could be broken or transgressed in some way, which is the meaning of being at risk of change from the initial condition of a perfectly pure vowed restraint.

40. Also, Gyalwang Je said ...

It is as taught that,

> The three doors dwelling within the samayas of enlightened body, speech, and mind, abandons the latencies of transference and since that results in ignorance which is the root of the twelve interdependent links being abandoned, the ignorant mind, by having its faint reversed, is illuminated.[207]

Also,

> The shifting of the moon-factor body constituent results in cycling through the twelve branches in the direction of becoming.

Also,

> Purifying the twelve shifting winds which are the embodiments of the twelve interdependent relationships (ignorance, and so on) so that they are freed from

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[207] By keeping the doors in the samayas of enlightened body, speech, and mind, the karmic latencies connected with death and transference to another life are consumed. That in turn eliminates ignorance which is the very root of the twelve links of interdependent origination. Having done that, the knowing quality of enlightened mind which had fainted away into ignorance returns to its enlightened mode of illumination.

> obscuration, they travel as twelve aspects of true meaning and they also travel the twelve places and secondary places. This, like the completion of the sun's travel through the twelve time junctures come from the sun's having twelve houses, is the completion of the yogin's journey; it is the great appearance of the vajra sun.

Also,

> Completion of the sixteen joys purifies the sixteen factors of the external moon so that they are freed from obscuration. By dissecting the kāya which is one suchness, it becomes of four types and each of those also dissected into four—enlightened body, speech, mind, and wisdom—results in four sets of four; by utter dissec-

tion of the kāya which is one suchness there are the sixteen aspects dwelling in craving without craving.[208]

[208] The instructions here concern the profound details of channels, winds, and drops.

41. Also, Gyalwang Je said ...

The teaching of outsiders is not teaching with explanation[209]. Because they are not expert at differentiating between how it is and is not and hence do not get at the actual situation as it is, what they do teach is not well explained. The Bhagavat did penetrate the situation as it is, so he said, "The dharma which is well explained is for taming."[210]

Because one's conduct goes into being in accord with the situation as it is, the dharma is thus also explained as "discipline"[211]. In the

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[209] He means that the teachings of the various Indian spiritual traditions other than the Buddha's are systems which simply prescribe ritual behaviour, not systems that explain carefully what is real and what is not, what is a correct path to it and what is not, what is true awakening and what is not, etcetera. The Buddha's teaching on the other hand is one that comes with full and clear explanations.

[210] This is one of the recollections of the dharma taught by the Buddha himself. It explains that the Buddha's dharma is one that is well-explained and therefore is good for the purpose of taming. The Buddha later explained that this particular recollection has to be taken to mean that the teaching of other teachers of the time is not well explained and is not suitable for taming beings.

[211] The conduct of the Vinaya is one of behaviour that stays in accord with what is. In Sanskrit, this was termed śhīla, meaning a cooling

(continued...)

higher trainings, conduct conforming to the situation as-it-is is called close conduct. Just as a worldly one calls someone close "a close one", so here too, completing a mode of conduct is also explained to be "coming-close completion"[212]. Also, by staying in the situation as it is, one's being in a mode of how it is not is pacified and tamed, for which reason this was also called "vinaya" or taming.

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[211](...continued)
down that happens as one defeats the heat of the afflictions and becomes in accord with what is. This was not literally translated into Tibetan, instead the Tibetans translated the meaning. They created the term "tshul khrims" meaning "a code (khrims) of behaviour that is in accord with the way of things (tshul). This has been translated in various ways in English "moral conduct", "morality", "ethics". I prefer "discipline" since the meaning is "one's personal discipline".

[212] This term is actually a name for fully-ordained monks and nuns since they are the ones whose conduct is the complete form of the training in higher discipline. In English what we call "fully ordained" is actually called "someone who has opted for completing the task of conduct that brings one close to the situation as-it-is", which is the point being made here.

42. Also, Gyalwang Je said ...

There are the terms, "Brāhman", "Braḥmā", and "Great Braḥmā". Compared to a Brāhman who is known for his cleanliness of ritual purity, the Tathāgata, having cleaned up the two obscurations together with their habitual patterns, is known for being "Holy Cleanliness Gone-to-the-Other-Shore[213]". This which appears in the Tīrthika's textual tradition[214],

> Braḥmā is isolated. Braḥmā is the Withstander of Difficulty. Braḥmā is tamed of faculty.[215]

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[213] In other words, a Brāhman is known as "cleanliness" and a buddha is "the holy cleanliness because the first is merely the cleanliness come from practising empty rituals within samsara whereas the second is the real cleanliness of having cleaned up the two obscurations that prevent buddhahood, the cleanliness of having gone to the other shore".

[214] This is a quotation from the Hindu Vedas. The quote is the Hindu way of saying that their principal deity is totally at peace. They mention various qualities of Braḥmā which are the qualities for them of someone who has ultimate peace. The Buddhists also say, in their texts and using the same kind of wording, that the Buddha has the various qualities of someone who has reached final peace. This section is about the differences between the enlightened principles of the two traditions, with the author presenting why the Buddha's attainment is real attainment and the other not.

[215] "Braḥmā is isolated" is the Hindu way of saying that their principal
(continued...)

should be joined with[216],

> "Gone to the end of withstanding difficulty" refers to something done in relation to other migrators, not ritual practice. This is The Great Withstanding of Difficulty, meaning patience, the patience of the Holy Withstander of Difficulties, it is supreme nirvana ...

You might ask, "If withstanding difficulty is taken through to the end, what will the resulting Great Withstanding of Difficulty? be like" It will be the exhaustion of the arising of impurity in its entirety. Because of that, in attribute analysis the final meaning is "Withstander supreme intellect arising" but this does not contradict saying in overall analysis, "the one cause of the great arising". This is similar to what it says in Kālachakra, that that final meaning of arising is "the protector who will arise" etcetera; if it were not so,

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[215](...continued)
deity Braḥmā is devoid of all affliction and hence totally at peace. "Braḥmā is the Withstander of Difficulty" means that he is the great ascetic. The Buddha has a similar but greater appellation.

[216] The Buddhists describe the Buddha in very similar language to that used by the Hindus when they describe Braḥmā, including the use of the word "ascetic". However, the Buddha pointed out to his disciples that there was a big difference between the asceticism of Braḥmā and the asceticism of a buddha. Braḥmā is the epitome of a system that relies on various ritual forms of asceticism (for example, sitting in the midst of fires, taking a vow not to let one's feet touch the ground, and so on). The Buddha pointed out that these are only cases of exerting patience in regard to difficulties of ritual practice that inflict suffering on the practitioner but do not lead to enlightenment. The Buddha pointed out that a buddha is the great ascetic because his asceticism is the patience that has been exerted in the trials of overcoming the ego. It is the practice of true spirituality that leads a person out of cyclic existence and onto supreme nirvana, rather than the lesser spirituality of the various Hindu traditions which is merely based in ritual practice and does not lead to a final liberation.

"the one cause" stated here and its statement that "the original buddha is causeless" it says "would contradict you".

Furthermore, just as the outsiders assert the four faces of God Braḥmā are to be identified as the four Vedas, Kālachakra's four faces are to be relied on for the profound secret through their guiding discourse as the four chiefs, the four tenet's advocates, the four Braḥmā vihāras, the four tantra sections, Kṛitayuga and so forth of the Tīrthikas.

43. Also, Gyalwang Je said ...

There are four circumstances to the Bhagavat's discourses: the circumstance where provisional meaning is principal, the circumstance where definitive meaning is principal, the circumstance where provisional and definitive are completely differentiated; and the circumstance where provisional and definitive are non-dual. The first three are the common vehicle and connect with the sequence of the three stages of turning the wheel of dharma. The last one is the hidden-meaning Mantra Vehicle.

Also, having been asked, "Do they have fully characterized view, meditation, conduct, and fruition of Mahāmudrā, or not?", he said,

All phenomena are imaginary[217], therefore they do not exist with a self-characteristic and it must be asserted even in the common vehicle that they lack essentiality. Now, because all these things which are never existent due to that reasoning are by nature luminosity or do from the outset exist spontaneously, they are never

[217] The name of the first of the three characters of the Mind Only presentation. It means that all phenomena are just products of the dualistic, conceptual mind.

non-existent! This cutting at the same time of the exaggerations of both existence and non-existence is co-emergent wisdom, the non-dualistic essentiality.

When one has abandoned the generic images of the common vehicles, that is spoken of as "dualistic appearances having subsided". The Unsurpassed Yoga system of Secret Mantra calls it, "stains of grasping at difference purified". The six yogas[218] say, "appearances of grasped-grasping each one absorbed". Mahāmudrā says, "the marks of dualistic grasping liberated in their own place" or "the chapter of dualistic grasping expunged". From the stance of realization it is called "seeing the truth of the common vehicle". Mother tāntrikas say, "co-emergent wisdom become manifest"; father tāntrikas say, "wisdom of the profound and luminosity non-dual"; and Mahāmudrā practitioners say, "mindness realized as dharmakāya" and "the buddha understanding shining forth in the mind". This hidden, ultimate certitude is not just an addendum filling a deficiency, it is the single identification of the essence!

[218] The six yogas of the six-limbed yoga which is the outer completion stage of Kālachakra.

44. Also, Gyalwang Je said ...

Mind's discursive thoughts arise and cease by the moment and, due to the cognitions of the aspects good and bad in what they perceive, have individual fruitions that are infallible which is called "not stopping only at appearing but also being the basis of interdependent origination". The topics of the first wheel of the command are shown using this approach.

The understanding that discursive thought is not produced via a nature brings the understanding that all phenomena are emptiness. The meanings of the middle wheel of the command are shown using this approach.

That emptiness is by nature luminosity. Through seeing that all of the stains on the luminosity are adventitious, there is the final ascertainment of suchness which is the meaning of the final wheel of the command.

That suchness-luminosity is present non-dually with all the phenomena of samsara and nirvana and is complete in great wisdom without its falling into bias, which is the meaning of Mantra Vehicle.[219]

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[219] The final realization that all phenomena of samsara and nirvana are suchness-luminosity occurs with the full realization of wisdom that (continued...)

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Also, having been asked, "Is the liberation attained by the two styles of cutting exaggeration externally through reliance on logic and syllogistic reasoning and cutting exaggeration internally through reliance on the guru's foremost instructions the same?", he said ...

Without relying on the guru's foremost instructions, the use of logic and syllogistic reasoning alone becomes a cause of liberation but cannot actually liberate, just like without actually eating, merely determining what to eat cannot satiate one's hunger.

Generally, liberation cannot happen unless the actuality of the two truths is realized. To do that, the common vehicle proceeds to distinguish two types of superfact, real and false, and two types of fictional, too. Drawing a fine line between the two truths and not mixing them together in that way makes it possible to understand the distinction between the way things are and the way things appear. Then, in dependence on that, the distinction between direct and indirect also becomes understood[220].

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[219](...continued)
sees suchness (emptiness) and luminosity (appearance) simultaneously while never falling into a dualistic fixation that would take either one as a side in dualistic perception.

[220] That is, when all of that has been understood, it becomes possible to understand that that is the indirect cause, not the direct one, and one can then move onto Mantra Vehicle for the direct approach. There are a number of discussions earlier in the text of direct and indirect causes.

45. Also, Gyalwang Je said ...

As it says in the glorious *Kālachakra Tantra*,

> At the juncture of the phases, Rāhu fully enters the pure disk with rabbit[221], and at the times of day and night the sun and moon are held.

The following all are the one process of outer and inner interdependent relationship. On the fifteenth lunar day, which is the waxing moon's juncture of the phases, and on the thirtieth lunar day, which is the waning moon's juncture of the phases, the times when externally the moon is seized by Rāhu[222], and the times internally when, the white and red elements having been gathered and expanded in heart centre, due to the temporary experiences of the three—from the white portion bliss, from the red portion luminosity, and from them both together no-thought—the temporary experience of fully-characterized luminosity is born. And, when winds of rasanā having returned into the central channel—discursive thought of the grasped—the winds of lalanā having gone into the central channel—the discursive thought of the grasper—and both entered winds having dissolved into the expanse of the

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[221] The European tradition considers that there is a man in the moon; Tibetan culture considers that there is a rabbit in the moon. "Rabbit" here means moon.

[222] Rāhu is a celestial influence in ancient Indian astronomy that ate the moon. The text here is referring to the time of the new moon.

central channel, non-dual wisdom is born in the mind stream. And, when in the central channel of desire and freedom from desire supreme, unchanging bliss is born. And, when in the central channel of emptiness and not-emptiness, emptiness which is omniscience shines forth.

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Also, he said ...
The unchanging great bliss explained in Kālachakra and the co-emergent wisdom of mother tantra are equivalent and also the emptiness having the excellence of all superficies of Kālachakra and the luminosity of the fourth universal emptiness of father tantra are equivalent.

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Also, he said ...
Both the luminosity which shines forth because of the condition of the white and red elements having been gathered and expanded and the luminosity which shines forth because of the condition of the winds of grasped-grasping having been put into the central channel are the same in that each one is a temporary-experience luminosity. Their difference is distinguished on the basis of differing doors of method thus both are method path, not liberation path.

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Also, he said ...

The white element is the nature of the moon and the moon also has the embodiment of the sixteen factors; men, completing the element at the age of sixteen years, are the moon method factor. The red element is the nature of the sun and the sun also has the embodiment of the twelve houses; women, completing the red element at twelve years are the sun-prajñā factor. Thus, the white and red elements are defined as method and prajñā. As it says in the *Hevajra tantra*,

> The day, the bhagavat with vajra,
> The night, prajñā, are to be divided.

Night and day are defined as method and prajñā, and likewise there are many ways of defining method and prajñā—defining them as support and supported, defining them in relation to fictional and superfact, and so on.

46. Also, Gyalwang Je said ...

"Attainment of accomplishment" is of two types, attainment of common siddhi and attainment of supreme siddhi, and each of them also is threefold—small, medium, and great. The three levels of the attainment of supreme siddhi from small to great are: attainment of the four buddha activities is small attainment; attainment of the eight great accomplishments is medium attainment; attainment of universal activity is great attainment.

The mark of the initial level of supreme attainment is as follows. When winds move from Lalanā, the five coarse elements and appearances of objects of outer grasping are generated. When winds move from Rasanā, the five subtle elements and dharma equivalents of internal grasping come about; various permutations of absorption result and mind's discursive thoughts are generated[223]. When the ten winds so included in grasped-grasping dissolve into the expanse of the central channel, the complete appearance of all ten signs is the mark of the initial level. Then all knowables—the three elements, the three times, the three existences, and so on—appear in direct perception as the play of the yogin's self-knowing due to

[223] Generally speaking, the five subtle forms of earth, water, fire, air, and space in the body absorb into each other in the various possible permutations. Grasping at this as the inner side (compared to the outer side of external appearances due to grasping the five coarse elements) is what produces discursive thought.

which emptiness having the excellence of all superficies, luminosity, shines forth and this is the characteristic of the medium level. When the work of stopping the twenty-one thousand six hundred moving karmic winds has been done, the twenty-one thousand, six hundred supreme, unchanging blisses are complete in their own place and all the things of the animate and inanimate are complete in the total display of one great bliss which is the mark of the final level.

47. Also, Gyalwang Je said ...

In the *Kālachakra* it says,

> "Prajñātantra" came from the east face then again,
> "Yoga of Ensuing Knowledge[224]", came from the west.
> The right face said, "By the master of the conquerors,
> Yogatantra". The left face said, "Activity", and so on.

This is what it means. The left face showed Caryatantra using terms "activity", and so on, in regard to clinging[225] to outer objects, the types of latencies of waking. The right face showed Yogatantra in regard to clinging to mere appearances of the mind due to the power of latencies of dreaming. The front face showed Yoginī Tantra in regard to clinging to the no-thought of all outer thoughts[226] due to the power of wrong habitual patterns of thick sleep. The back face spoke of the Yoga of Ensuing Knowledge Tantra in regard to clinging to bliss due to the power of the fourth[227].

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[224] A name for Unsurpassed Yogatantra in the new translation tantras.

[225] Each of the four tantras purifies the clinging associated with each of the four circumstances—waking, dreaming, sleeping, sexual union.

[226] In sleeping, all outer appearances dissolve and one does not think of them, which is called here "all outer thoughts not thought of".

[227] This can be understood if one understands that these are the (continued...)

48. Also, he said ...

There are the "Four Braḥmā Abodes" and it says in the sutras,

> If you want to be born in the Braḥmā abodes, you are to meditate on the four limitless ones.

That scripture teaches temporary fruition. It leads one on through the abodes of contentment, showing those levels as meaningful, but does so in fact for the purpose of arriving at the idea of final excellence[228]. For example, Devendra Kaushika[229] stated,

> On the fifteenth day of the waxing moon and
> Likewise on the eighth day,

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[227](...continued)
purifications of the four circumstances.

[228] In the Lesser Vehicle the Buddha taught the four abodes of Braḥmā, which are the four practices of love, compassion, joy, and equanimity. These practices result in one being born in the levels of Braḥmā in the realm of form and as such are just worldly attainments. Why then would the Buddha teach these things as meaningful, which he does in the Lesser Vehicle? It is because, although they lead apparently to fruition in cyclic existence, they also, if taken as part of the larger path, help the practitioner to develop the idea of going onto the final achievement of true excellence, which is the true spiritual attainment of an arhat in the Lesser Vehicle and of a buddha in the Great Vehicle.

[229] A name of the great god Indra.

> The ritual conduct of the eight branches of fasting[230]
> Becomes me and like me ...

to which the Bhagavat said,

> Kaushika, please do not say such a thing! In Kaushika's statement,
>
> > "On the fifteenth day of the waxing moon and
> > Likewise on the eighth day,
> > The ritual conduct of the eight branches of fasting
> > Becomes me and like me",
>
> the "becomes me and like me" is non-ultimate fruition; when the Bhagavat says "becomes me and like me" it is an ultimate fruition way of teaching![231]

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[230] Tib. bsnyen gnas. A practice of fasting done in conjunction with taking eight vows. In India, laypeople would do this on the new and full moon days of the lunar month (the eight is also mentioned here) as part of their practice of keeping good conduct.

[231] In other words, when the great god Indra speaks of things of ordinary attainment that lead to a position like his, that is the whole meaning. When the Buddha speaks of things like the Braḥmā abodes and says that practitioners who practise them are like him, he means that the result is initially that you might obtain a birth in the Braḥmā realms but in the end you will become a buddha. Indra's statement has to be taken literally whereas the Buddha's statement has a hidden meaning to it.

49. Also, Gyalwang Je said ...

What is known as "Kālachakra" has three parts: outer, inner, and other[232].

Outer Kālachakra is described like this. "Time" is one year. "Cycle" is the two journeys, South and North[233], and in each of these journeys there are six months making twelve and in each of those a division into waxing moon and waning moon results in twenty-four. Each of those additionally divided up into fifteen gives three hundred and sixty[234]. The reason for calling this "Kālachakra" is because that kind of approach makes a Time Cycle of one year or a Time as-many-as-there-are-kalpas Cycle—hence the name.

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[232] Generally speaking, outer Kālachakra refers to the external world and the astrological calculations that are made with rational mind because of understanding the outer world's interdependent relation with the inner world. Inner Kālachakra is the inner world of the body and the breaths and how that system works. Other Kālachakra is the system of relying on the maṇḍala of Kālachakra to progress through the stages of meditation to the ultimate meaning. Kālachakra is generally translated as "Wheel of Time" but here is it very clear that it means "Cycles of Time".

[233] ... of the sun apparently moving north and south in the course of one year ...

[234] ... days in a year based on a lunar calendar for the months.

Inner Kālachakra is described like this. The collection of breaths taken in one complete night-day is "Time". "Cycle" is taught as the two journeys, right and left[235], and these each additionally are the six great shifts' equal and unequal paths to give twelve great shifts which, by the nature of dividing the shifts into half shifts, is shown as twenty-four sides[236]. Each of those also is assessed as having fifteen parts so that each of sixty breaths having like that what is labelled a small day-night of three hundred and sixty, and so on, there is a complete Time Cycle of one day. Because of that kind of cycle or because living creatures cycle in that kind of way, it is called Time Cycle or "Kālachakra".

Other Kālachakra is described like this. When of development and completion stages it is connected with development stage, it is connected with the purities: the complete purity of outer and inner time comes as the single kāya; the complete purity of the two journeys comes as the two feet; the complete purity of the outer and inner twelve shifts comes as the twelve shoulders; the complete purity of the sides[237] comes as the twenty-four hands; the complete purity of greater and smaller day-and-night comes as the three hundred and sixty joints, and so on. In the completion stage, "Time" is all phenomena being one in the essentiality which is unchanging bliss and that having the excellence of all superficies starting with the two journeys of method and prajñā, the six limbs[238], twelve true meanings, and so on is "Cycle". Additionally, it says in the tantra,

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[235] The breath coming and going from two nostrils, left and right.

[236] This has a profound inner meaning; the same talk is thoroughly laid out in the text by Karmapa Rangjung Dorje called *The Profound Inner Meaning*. "Sides" here means "specific parts".

[237] ... as mentioned in Inner Kālachakra above ...

[238] ... of the six-limbed yoga in the completion stage of Kālachakra ...

These, sealed by the three existences, are one cycle
which is the single arising of the conqueror's bliss.

50. Also, Gyalwang Je said ...

The particular development stage which is the primary cause of completion stage, the profound development stage, is higher than other development stages. Additionally, from the standpoints of extensive and condensed respectively, the former would be the widely-known body maṇḍala and the latter like an empty courtyard which is a preliminary for completion stage.

51. Also, Gyalwang Je Replied to This Question ...

There are the various presentations of The Profound Inner Meaning's dissection of channels into branches, approach-accomplishment, and so on and the presentations of Mountain Dharma, the Six Teachings, and so on. Which is the main system?[239]

Generally speaking, within the way that the four tantra sections sit, there are the two circumstances of method and prajñā being equal and being principal and subordinate. The equally present circumstance is made clear through the approach-accomplishment, etcetera explained in Kālachakra. The standpoint of prajñā being principal, which is the intent of mother tantra, is explained through Mountain Dharma, the Six Teachings, and so on.

In regard to the enumeration of chakras, the explanation of four chakras is principally the explanation of mother tantra; the *Hevajra tantra* says,

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[239] *Profound Inner Meaning* by Karmapa Rangjung Dorje is a particularly important Kagyu text that explains all the details of channels, winds, and drops practice. Mountain Dharma refers to a whole genre of texts that deal only with practical matters for yogins who have gone to the mountains, The Six Teachings of Nāropa are the yogic teachings of the Kagyu.

> Regarding the definition of "the stages of the enumerated chakras', all such are four, four.

The second explanation of six chakras is the intent of sutra and tantra; as it says in *Notes to Vajra Verses on Approach and Accomplishment*,

> For that possessing six elements, the path of six limbs.
> For the channels of the six families, the six movements are defeated
> Due to which the six chakras are the actual six conquerors.
> The six groups of six subsumes all tantras.

52. Also, Gyalwang Je said ...

For development stage practitioners, the discursive thought principally to be purified is rational mind that clings to a common body and for completion stage practitioners it is rational mind that clings to an authentic object[240]. Those two stages higher and lower of rational mind that perform the purification of those clingings are called "the very well-known two stages of the path context".

Someone queries, "Yes, but the Mahāmudrā you assert is one beyond rational mind. By presenting it as having threefold ground, path, and fruition complete in it, is path Mahāmudrā a path of unifying the two stages?" If not, path Mahāmudrā would become beyond rational mind. If so, and you reply, "That contradicts it being the essence path of all sutra and tantra", then here in regard to unification, there is both that beyond rational mind and that not beyond rational mind. The stage with rational mind associated is the method which makes for the realization of ground Mahāmudrā and that having been realized, it is meditation for the purpose of heightening it and, without letting it degenerate, attaining finality in it; it is not fully characterized unification beyond rational mind. Therefore, this unification beyond rational mind, because it is called "the great development stage" within development stage, and likewise "the great completion stage", "the great unification", and

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[240] The object, which is the authentic, is being clung to by rational mind. This is the fault that has to be eliminated.

so on, and because from the perspective of the three things beyond rational mind, non-duality and nothing missing, it contains a common basis with being "mudrā" and with being "mahā" or "great", it is called, "Mahāmudrā". Alternatively, because these three characteristics are completely present, it also is called "great". A great many other presentations of unification, beyond rational mind, non-duality, etcetera are expressed but they should be understood to be provisional meaning and temporary in being associated with rational mind.

53. Also, Gyalwang Je said ...

The basis of purification, the development stage practitioner, and the appropriate purifier which is the working of the key points in the support which is the four chakras gives the fruit of purification, which is the principally the accomplishment of the form kāyas. That is the characteristic of the development stage.

The basis of purification, the stage of being born in becoming, and the appropriate purifier which is the working of the key points in the support which is the stages of the four yogas gives the fruit of purification, which is principally the accomplishment of the dharmakāya.[241]

[241] Each description has the place which is the basis of purification, the purifier which is the method used to do the purification, the support used in applying the method of purification, and the result or fruit of the purification.

54. Also, Gyalwang Je said ...

There is scripture that says:

> Ālaya is the cause of all,
> It is not consciousness's cause.
> Ālaya is the cause of all,
> It is not complete purification's cause.

The meaning of the first couplet is that the consciousness mentioned is the cause that acts as a support for all the phenomena of samsara. When examined and analyzed it is not established, so there is no cause of that ālaya consciousness other than itself. The meaning of the second couplet is that, since ālaya wisdom is like the basis or support for all phenomena of samsara and nirvana, there is no other cause generating such, therefore it is causeless"[242].

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[242] This lays out the Mind Only view. For ālaya, see the glossary. See also footnote 22. At the fictional level, consciousness is the cause of all phenomena of samsara but when analyzed it is not existent, therefore, at the superfactual level, the ālaya consciousness which is mentioned in the first line is the cause of all samsara and, incidentally, nirvana. Then the next two lines stating explicitly that ālaya at the superfactual level is wisdom and that that wisdom is the cause of all samsara and nirvana. Since this is really at the superfactual level there is, in fact, no cause. Thus this verse goes very elegantly from what starts out as standard Mind Only position to the causeless wisdom space shown in the tantras.

55. Also, Gyalwang Je said ...

Development stage has divisions into four branches and six branches because of which completion stage also has divisions into four branches and six branches.

The four branches of development stage—called "completion of body, maṇḍala of the supreme conqueror", "completion of speech, action of the supreme conqueror", "completion of bliss, drops yoga", and "completion of wisdom, subtle yoga"—are spoken of in the *Hevajra Tantra* with[243],

> This wisdom, being great is subtle ...

referring to the yoga which is difficult for ordinary beings to realize.

The four branches of completion stage are done from the two standpoints of method path and liberation path. From the standpoint of the method path they are called, "body, channel purification, body vajra", "speech, winds purification, speech vajra", "mind, drops purification, mind vajra", "stains of grasping at difference purification, wisdom vajra". Those also are spoken about in *The Vajra Verses Coming From Uḍḍiyāṇa*:

> By cleansing the channels, stains of body are purified;
> By cleansing the winds, stains of speech are purified;

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[243] See the same quote on page 15 for more information.

By obtaining no outflows, the stains of mind are
purified.

And Lord Lingje Repa said,

My mind is the mind vajra of the Conquerors.
It dwells inseparable with the mind of all sentient
beings.
Instead of thinking, "Where did it to go?", look at
mind!
If you see mind's suchness, you meet with me.

My speech is the speech vajra of the Conquerors.
It dwells inseparable with each and every sound.
Instead of thinking, "No speaking", look at all sounds!
If you realize the inexpressible nature, you meet with
me.

My body is the body vajra of the Conquerors.
It dwells inseparable with the body of all sentient
beings.
Instead of thinking, "It is without birth place", look at
the body!
If you realize the co-emergent nature, you meet me.

In addition to that, according to the method path, by working the key points of body one is relieved of the force of speech and mind, so it is the sequence of enlightened body, speech, and mind whereas following the path of liberation, by working the key points of mind, one is relieved of the force of body and speech, so it is the sequence of enlightened mind, speech, and body.

The manifest realizations of their four empowerments are realized in accordance with the capability of each person's mindstream. For the manifest realizations whatever system they are, what is is determined and preserved as such; it is the same as there being no contradiction in gold having a different shape for every ornament made but being in essence gold. It is like *The Vajra Requests and Answers* says,

> The Protector of the World taught in the One Hundred and Forty,
>
> > "By mistaken meditation that does not dwell in the meaning it will not become manifest, like a barren woman."
>
> That is, when one does not dwell in the nature, it will not be seen by looking.

The four branches from the standpoint of liberation path are: "body yoga of co-emergent body Mahāmudrā"; "speech yoga of co-emergent Mahāmudrā"; "mind yoga of co-emergent Mahāmudrā"; and "innate yoga of co-emergent Mahāmudrā". Further, the primordial co-emergence of the common body and vajra body both being joined into simultaneity by foremost instruction is the yoga of co-emergent body Mahāmudrā. The primordial co-emergence of common speech and vajra speech both being joined into simultaneity by foremost instruction is the yoga of co-emergent speech Mahāmudrā. The primordial co-emergence of common mind and vajra mind both being joined into simultaneity by foremost instruction is the yoga of co-emergent mind Mahāmudrā. The three doors in equal taste or mingled as one or totally pervasive or primordially co-emergent being joined into simultaneity by foremost instruction is the yoga of co-emergent innate Mahāmudrā. Lord Gotshangpa said,

> The extent of what appears is the play of enlightened body,
> The unified appearance-emptiness Conqueror's body;
> The extent of what sounds is the play of enlightened speech,
> The un-diminishing self-sound Conqueror's speech;
> The extent of what is known is the play of enlightened mind,
> The non-dual wisdom Conqueror's mind;
> All-pervading, totally pervasive, great bliss—
> The guru who is equal to all the buddhas.

56. Also, Gyalwang Je said ...

Generally speaking, simply that appearances do not stop is proclaimed not only on the tantra side but on the sutra side too. As *Entering the Conduct* says,

> The things known through seeing and hearing
> Here are not to be stopped;
> Conceiving of them as true is to be stopped.

That is, fictional's grasping at truth, grasping at permanence, and manifest clinging to things is what ceases, not the appearances which, as mere interdependent arisings, are the basis of determining emptiness and so are not to be stopped.

And it does not end there because just that "appearances do not cease for appearance carried into the path" is also taught in the sutras—as the *Descent into Laṅka* says,

> For those having the great methods,
> Affliction becomes a branch of enlightenment.

and,

> Just as the impure waste of city dwellers
> Benefits the sugar-cane fields ...

And it does not end with the existence of a door of carrying it into the path either because its appearing as an assistant also has been very clearly taught; *The Sutra Requested by Kāśhyapa* says,

> Fire and Grass-Wood have started a fight. Some come up to Fire and, gathering Grass-Wood's group into a gang, say, "We are gathered into a gang, aren't we!" Fire replies, "Your gang, however big it is, is my gang![244]"

Well, if skill in the method of carrying appearance into the path is not the principal distinction between sutra and tantra, you might wonder, "What is it that makes the distinction?" Appearances dawning as illusion—fictional truth—and appearances dawning as emptiness superfactual truth—these two truths are the two truths of the sutra side. Appearances dawning as the body of the deity—the transformation of the inseparable two truths—and appearance dawning as dharmakāya—the nature of the inseparable two truths—these latter two are the phenomena which make the distinction compared with the vehicle of characteristics. Due to making the two fruition-time kāyas into actual objects, they are done in a yoga not positing them at a later time and from this perspective it is called, "making fruition the path", which is the principal difference.

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[244] The quote from the sutra has to be translated literally otherwise the meaning will be lost. The names Fire and Grass-Wood are the names of two people who have started a fight. In the end, Fire says, "Bring on as much Grass-Wood as you want; since all of it is fuel for my fire, all is actually on my side, not yours!"

57. Also, Gyalwang Je said ...

In *Noble One Vajrasatva's Samaya Becoming Manifest*, it says,

> In the maṇḍala of the chakravartins, and so on, whatever the empowerment is, it also "possesses the knowledge empowerment", that is, it possesses the empowerment of Glorious Vajrasatva, the master who is the root of every maṇḍala.

That has both provisional and definitive meanings. Provisional meaning Vajrasatva is the sixth family as spoken of in "Vajrasatva, Lord of all families". He is also the principal of all maṇḍalas and for this reason, if empowerment into one maṇḍala is obtained, one is empowered into the entirety of what could be done beginning with the tantra section of one's own place.

Definitive meaning Vajrasatva is per the meaning of the words,

> oṃ The sattva without beginning or end,
> Vajrasatva of great joy,
> Is the Samantabhadra totally embodied
> With the way of Vajrāṭopā, the Lord of Lords,
> Supremely Glorious Bhagavat, the first being.

In other words, the suchness of all phenomena become a non-dual wisdom embodiment is Vajrasatva, "the one possessing the vajra mind". This, like a Chakravartin King who controls the entire realm, is beyond individualized ascertainment. This is the vajra master of all maṇḍalas, the one who shows every tantra, and has

become the books of all the foremost instructions. Anyone who claims that it is not so loses his position in the face of many assertions such as—the one essence of all deities, every tantra does show the Vajra holder's intent, and all the foremost instruction of Mantra have their final meaning as the fourth empowerment.

58. Also, Gyalwang Je said ...

Positing concept and non-concept as the root of bondage and liberation is at the root of both common and uncommon vehicles; Āchārya Chandrakīrti said,

> Ordinary beings are bound by concepts;
> No-concept yogins become liberated.
> What concepts fallen away is,
> "Is the fruit of fine analysis", the Muni said.

In the uncommon vehicle it gets connected with what is stated in the *Vairochana Saṃbodhi*:

> Discursive concept, great ignorance,
> Is what makes one fall into samsara's ocean.

The *Complete Commentary on Valid Cognition* with,

> In being connected with discursive concept
> The meaning is not clearly apparent ...

explains that clearness does not arise within concept. Well, now that same text also says,

> Due to habituation, desire and so on are clear ...

and,

> By the pretension that desire collapsed is nirvana and
> By thieves, dreams and so on, one is tainted;
> These which are not authentic also
> Are seen as present before one.

If you ask how that gives guidance, the answer is such words do not clearly show a meaning.[245]

[245] Which is, in fact, a tremendous play on words! Since the text quoted is very much from the sutra system, he is saying "If you stick with concepts, you will not get to any meaning clearly, for example, as with texts in the sutra system that rely on concept and characteristics and definitions to show the dharma. If you want the meaning clearly, rely on the Mantra Vehicle."

59. Also, Gyalwang Je said ...

The following is taught regarding interdependent relationship. In the great commentary of Kālachakra it says that the root of the eighty-four thousand dharma doors is "not dharma". The teaching in other sets of discourses that all phenomena are interdependent origination makes the same point.

For example, in the widely-known Heart of Interdependent Relationship, the phrase, "all phenomena have arisen from a cause" shows the truth of unsatisfactoriness with the word "cause" in that phrase showing the truth of source. The phrase "the Great Śhrāmaṇera spoke these words" shows the truth of the path. The phrase, "That which is the cessation of that" shows the truth of cessation. In that, the cause and the source are the cause and effect of impurity, samsara, and the cessation and path are the cause and effect of purity, nirvana. Thus, the pair unsatisfactoriness and source are total affliction and the pair cessation and path are complete purification[246]. In the phrase "the Great Śhrāmaṇera spoke these words", "these words" translates the Sanskrit term EVAṂ regarding which the *Kalāpa Sutra of Terms*[247] states:

> EVAṂ means either "these words" or an assurance or "it is just so".

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[246] See footnote footnote 22.

[247] The name of one of the major Sanskrit grammar texts from India.

Thus the former can also be taken to mean "the great śhrāmaṇera who has un-mistakenly taught the situation of suchness[248]". Additionally, in the context of Mantra Vehicle, there is a need to find the meanings of the component parts E and VAM of the term "EVAṂ" without simply translating the whole as "these words spoken by the Great Śhrāmaṇera". This is so because many texts—*The Sutra Requested by Devendriya*, *The Clear Lamp Commentary*, *The Stainless Light*, and so on—teach generally that all phenomena are to be understood through relying on these two letters, and particularly that the heart of the Mantra Vehicle is shown through relying on the two letters E and VAṂ as EVAṂ.

[248] ... using the meaning given in the Kalāpa grammar of "it is just so".

60. Also, Gyalwang Je said ...

The following is taught when the two truths are being discussed. Each system that propounds tenets has its own way of asserting tenets. Of them, the Particularist's system[249] says,

> When something is destroyed or by rational mind
> Eliminated, it is not engaged by rational mind.
> For such as water-pots existing in the fictional,
> Superfactual existence is other.

This means that pots destroyed by hammers and things able to be destroyed by conditions exist in the fictional, they are the fictional side, and what exists in superfact are those other than that which are able to stand of themselves.

The Sutra Followers[250] system says that phenomena of general characteristic are fictional truth and of particular characteristic are superfactual truth. Something which is able to fulfill a function in superfact exists in superfact and something which is able to fulfill a function in the fictional exists in the fictional. For them the two truths are like that.

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[249] Skt. vaibhaśhika.

[250] Skt. Sautrāntika.

The Mind Only[251] system is like this. The grasped aspect is to be evaluated and the grasping aspect is the valid cognizer. According to their presentation of a valid cognizer fruition which is self-knowing awareness at fruition, the essence of mind which is mere luminosity and knowing of an object is superfactual truth, appearances in the form of objects which do not exist externally is fictional truth, and mind and what arises from mind is the fact and what is separate from that fact[252].

The Middle Way[253] system is as follows. As it says in,

> In the fictional everything exists,
> In superfact nothing exists ...

so, in the way things appear, infallible cause and effect is fictional truth and in the way things are, dharmatā free from elaboration is superfactual truth.

Then as well, there is this one. The Particularists advocate substance in the three times then, through the vanity of counting whatever is in twelve branches of the discourses[254] of the Particularists as the Sutra Follower's system, becomes Sutra Followers. That, by advocating that all the dharmas of the Sutra Followers are mere consciousness, arrives at Mind Only. Then, by advocating that that consciousness is confused by nature, the resulting advocacy of lack of essence or the advocacy of freedom from extremes becomes the Great Middle Way and this and the earlier one are to be understood as equivalent[255].

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[251] Skt. cittamātra.

[252] That is, this is the distinction between superfact and fiction (what arises from that fact).

[253] Skt. madhyamaka.

[254] The Buddha's sutras are in twelve sections.

[255] This is a very elegant presentation of how the two types of Middle
(continued...)

[255](...continued)
Way—Self and Other Emptiness—come about. The one presented in the previous paragraph is the standard presentation of Middle Way which comes from the second turning of the wheel of dharma and which the Other Emptiness school will call Self Emptiness Middle Way. The one in this paragraph is Other Emptiness Middle Way. Its advocates regard it as the greater Middle Way so call it Great Middle Way. He says that they are equivalent, meaning that the view in each case is the Middle Way view, but that the Great Middle Way claims that it has a better understanding of the luminosity that is empty. It derives its understanding by coming to the Mind Only position then applying the Middle Way style of emptiness to that. The resulting tenet is very similar to the approach of the tantras and is favoured heavily by the Kagyu and Nyingma schools as the way to expound emptiness in the sutras because of it. It is also called Yogacara Middle Way or Yogacara Svatantrika Middle Way.

61. Also, Gyalwang Je said ...

The term "supreme original" in the statement "supreme original buddha" shows that persons have within them buddha spontaneously existing as the embodiment of all good qualities.

What is the difference between this and its fruition version? The name for its fruition version, "buddha", in Tibetan is comprised of the two words "cleaned out" meaning that abandonment has been finalized because of which purity is known directly as such and "expanded" meaning that realization has been finalized because of which the nature of that mind is been fully manifest.

In essence there is no difference between "supreme original buddha" and fruition's "complete buddha" so why do we overlay the former with added descriptions like "finalized abandonment-realization"[256]? Water is by nature pure but there is the comprehension that it has to be clarified, a jewel is naturally pure but still

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[256] Sentient beings have an essence which in the Mahāmudrā tantras is called "supreme original buddha". It has become obscured in sentient beings. When sentient beings get rid of—abandon—all of the obscurations covering it, they realize the fullness of it. At that time, they have finalized abandonment and realization and are now known as complete buddhas. Although supreme original buddha and complete buddha are the same in essence, they are not the same when considered from the perspective of whether they are obscured or not.

is to be rubbed and polished, and the sky is naturally completely clear but still has to be freed of clouds. Likewise the supreme original buddha is pure but needs to be freed of coverings. Therefore, the eighty-four thousand dharma doors were taught as the method for producing realization of what is as it is. All of those are determined on the basis of one unique mind to be non-contradictory and, having suddenly realized the one point, gaining experience in that is called "path Mahāmudrā".[257]

[257] A sentient being hears of hears of the possibility of uncovering the supreme original buddha. He finds the Buddhist path for which the Buddha taught eighty-four thousand methods for attaining enlightenment. If he is extremely fortunate, he meets a master of Mahāmudrā who explains that the all of the eighty-four thousand methods are directed towards the attainment of a single realization, the realization of the supreme original buddha, one's own nature. The master gives him the introduction to the nature of mind, in which he suddenly sees a glimpse of that single solution, the supreme original buddha. That glimpse is called realization. After that, he practices in order to gain increasing experience in it and that is called "path Mahāmudrā".

62. Also, Gyalwang Je said ...

There are the presentations of sudden and gradual paths. Some say that, unless the gradual path is travelled, sudden realization is not possible just as there cannot be a top floor of a building without the lower and intermediate floors. They present that argument not understanding this point: when a self-arising house in one single moment has bottom, middle, and top floors primordially, inherently complete there is no need to relate to the conceptual efforts needed to accomplish it gradually. The realization of the actuality of all phenomena is to be done as a sudden realization so this way of connecting it to the inadequate presentation of its being the top floor of the house is not correct. This point is taught in the tantras by connecting it with similes:

> Great prajñā in one instant
> Comprehends all phenomena.

and,

> The great bliss of whose kindness,
> Which shines forth in the instant ...

and from Saraha,

> Just like the way the jewel of the moon
> Shines forth within great darkness,
> Supreme great bliss known in
> The instant defeats every single evil deed.

and from Tillipa,

> Even the thick darkness accumulated in one thousand aeons ...[258]

Gradual-type practitioners not only proceed gradually in the tantric vehicle but also enter in stages from the Lesser Vehicle and common vehicle. The first is mentioned in the *Hevajra Tantra*,

> Initially they will offer poṣhada.
> After that they offer the ten areas of higher training.
> Then the Particularist system is shown
> And likewise also Sutra Followers.
> After that the Practice of Yoga and
> After that the Middle Way is shown.
> Having understood all the stages of Mantra
> Then, beginning with Hevajra ...

For the second, from *Lamp of a Compendium of Conduct*,

> At first only, it is training in the levels of the Buddha's vehicles.
> When that is learned, it is training in the samādhi of the vehicle which is one fresh remembrance.
> After that, it is to enter a division of the hundred families.
> Then it is training in samādhi of vajra enlightened body isolated of body.
> Then it is training in samādhi of vajra enlightened speech isolated from speech.
> Then it is training in samādhi of vajra mind enlightened isolated from mind.

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[258] ... is overcome in an instant by co-emergent wisdom.

63. Also, Gyaltsang Je said ...

There are the two things, person and dharma[259]. Person, because it is just conceptual is not taken for a reliance; dharmatā, because it is without mistaken-ness, is to be taken as a reliance.

Dharma has both word and meaning. The words, because they are like mist, are not a reliance. The meaning, because it is like the essence, is taken as a reliance.

That meaning has both provisional meaning and definitive meaning. The provisional meaning, because it is principally made through the fictional, is not a reliance. The definitive meaning because it is superfact, is a reliance.

That definitive meaning also has both consciousness and wisdom aspects. The consciousness side is individually discriminating prajñā and, because like a boat used to cross a river it is to be abandoned in favour of one's own state[260], it is not a reliance. Individual self-knowing wisdom, because it is the ultimate level, is taken as a reliance.

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[259] When dharma is taught, it is understood that there is the person who follows it and the dharma itself. The former has faults of still being bound in concept, the latter is the purity that the practitioner strives for. Therefore, the former is not a reliance where the latter is.

[260] The state which is abiding in one's own wisdom.

64. Also, Gyalwang Je said ...

The explanatory commentary of the *Highest Continuum* made by the great being Loden Sherab says that the distinct three meanings taught for the purpose of entering the meaning of the one taste of objects in the dharmadhātu, naturally manifest enlightenment, are un-mistakenly taught as: realization of composite nature; realization exhausted of the composite; and the non-composite nature itself[261]. These correspond to steps of showing the nature of authentic fictional; showing that that fictional is non-existent; and the unmistaken nature of superfact[262]. Of them, the one called "the no-

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[261] Loden Sherab was one of the principle translators of the later spread of dharma. He was involved with translation of *The Highest Continuum* of Maitreya and its commentaries. In his own commentary to that text, he presents an understanding of the three, successive turnings of the dharma wheel that fits exactly with the Other Emptiness view and the view of the Kagyu. This is a point of interest because, as someone closely connected to the Kadampa tradition, the Gelugpa's usually cite him as someone who supports their presentation that favours the second turning as the one which has the most profound presentation, a presentation that is very different from that of the Kagyu.

[262] This sequence of meaning through the sequence of the three turnings of the wheel is what Kagyus and Empty of Other accept.

reversion dharma wheel"[263] is made out as the section within the sutras[264] whose teaching is final. After the teaching of that wheel has been entered, its meaning is not to be abandoned[265] and its meaning does not have any changes from it to something else to be made, so it is called "the no-reversion one".

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[263] This is a name given by the Buddha himself to the teaching contained in the third of the three wheels. The Buddha explained that a person who understands the import of the teaching being presented in this wheel could never turn back and revert to accepting the meaning embodied in one of the first two turnings of the wheel as the main teaching to be followed. The name has sometimes been translated as "non-regressing wheel" but the meaning is that one does not *revert* to an earlier and lesser level of understanding.

[264] In the Kagyu and Nyingma schools this third turning of the wheel is posited as the section within the sutras where the final teaching of the sutras is to be found. It is where the meaning of the sutras can correctly be ascertained. In contrast, Tsongkhapa and his followers insist that the final meaning is primarily found in the second turning of the wheel. Accordingly, they present the meaning of emptiness found in the second turning as the place where the meaning of the sutras is principally ascertained.

[265] In favour of the lesser understandings of the earlier turnings of the wheel.

65. Also, Gyalwang Je said ...

It is taught that "One with no empowerment who ..."—meaning someone who leads students without knowing the meaning of empowerment—"... with great conceit of conventions and pride of tantra and scripture gives the explanations will, together with his retinue, go to hell". Therefore, it is advised that a person should make the effort many times to ask about the meaning of empowerment. The *Union of the Buddhas* says this, which is to the same point:

> Not knowing that one which is secret,
> Although performed, nothing is accomplished.

That is saying "to understand empowerment, oneself is empowered in that dharma and thereby others can be entered into it". When someone gives empowerment to others, the fact that his own mindness is under control internally enables appearances to be brought under the same control externally[266]. The best level of appearances and mind being merged is liberation in which all appearance seals and supports itself; the intermediate level is

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[266] This is the requirement for someone to give empowerment. The person not only has to have received the empowerment but also has to have accomplished the practice which goes with it sufficiently that he has gained some control of his own mindness. That gives him the power to affect the mindstreams of others and, by temporarily overcoming the impure appearances of their mindstreams, to show them the side of pure appearances.

appearance liberated on meeting; and the least level is to understand the awareness which is the nature of the appearance.[267]

It is necessary for the person giving the empowerment to have an awareness that can lead the disciples un-mistakenly. Unless he has developed ability that fits with one of those three key points just mentioned, although it might be said that there will be empowerment, what will actually transpire will only be a semblance of empowerment. In a similar way, those who have attained finality in development stage and done the necessary count of recitations will have the power to give empowerments for entering the childish but not the power to give supreme empowerments.

[267] These are the three levels of empowerment that could happen to a person taking empowerment because of the guru having the power to change the appearances of the disciple's mind. The best is that the student's appearances are henceforth completely transformed; middling is that the student experiences the liberation of appearances; least is that the student at least contacts the mindness that contains the fundamental, non-dualistic awareness that itself is the root of appearances being liberated.

66. Also, Gyalwang Je said ...

This wheel of the bhagavat's teaching is the most precious of all wheels in this world. It is constructed with the three aspects of separate spokes, holding hub, and stabilizing rim and this structure means that it is the destroyer of samsara. Samsara divided into two aspects is first deep solidifying stupidity and then the unsatisfactoriness which it supports. The Buddha taught two things, one for each. He taught compassion for the purpose of protecting from unsatisfactoriness and emptiness for the purpose of destroying grasping at things. Their unification brings liberation from samsara. Therefore his teaching has the meaning of that which takes one to the other side and which also is called vehicle.

In the Mantra Vehicle, the grasping of things that comes forth from their suchness is self-liberated by what is called "the suchness of things". Through that, there is the vajra-like samādhi having the excellence of all superficies. That having been manifested, there is the vajra level of vajra holder, vajra master, Vajra Vehicle, and vajra-whatever-else that is the vajra of self-knowing wisdom. In this vehicle, the ones who achieve that are called vidyādhara. Correspondingly "the vowed restraints of a vidyādhara" are explained from among the three vows.

Śhubham!

Verse of Aspiration by Gyalwang Je and the Compiler's Colophon by Sonam Chogden

Gyalwang Je said,

The final meanings established as sides, factors, and biases,
The purposes of oneself and others, explanations and debate, and so on,
Are totally present here in this great maṇḍala
Of pervasive yet unmixed[268], thoroughly complete, Mahāmudrā.

Respectfully venerating at the feet of the Holy Jetsun, Glorious Mipham Gyalway Wangpo, the practitioner Sonam Chogden who holds dear the nectars of his speech, has arranged them together at Osel Gang, the very isolated and holy great practice place of Ralung Thil.

Śhubham![269]

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[268] "Pervasive yet unmixed" means that the wisdom of Mahāmudrā pervades every single phenomenon yet at the same time knows every one of them without the slightest mixup.

[269] May all be good.

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Glossary

Actuality, Tib. gnas lugs: A key term in both sutra and tantra and one of a pair of terms, the other being "apparent reality" (Tib. snang lugs). The two terms are used when determining the reality of a situation. The actuality of any given situation is how (lugs) the situation actuality sits or is present (gnas); the apparent reality is how (lugs) any given situation appears (snang) to an observer. Something could appear in many different ways, depending on the circumstances at the time and on the being perceiving it but, regardless of those circumstances, it will always have its own actuality of how it really is. The term actuality is frequently used in Mahāmudrā teachings to mean the fundamental reality of any given phenomenon or situation before any deluded mind alters it and makes it appear differently.

Adventitious, Tib. glo bur: This term has the connotations of popping up on the surface of something and of not being part of that thing. Therefore, even though it is often translated as "sudden", that only conveys half of the meaning. In Buddhist literature, something adventitious comes up as a surface event and disappears again precisely because it is not actually part of the thing on whose surface it appeared. It is frequently used in relation to the afflictions because they pop up on the surface of the mind of buddha-nature but are not part of the buddha-nature itself.

Affliction, Skt. kleśha, Tib. nyon mongs: This term is usually translated as emotion or disturbing emotion, etcetera, but the Buddha was very specific about the meaning of this word. When the Buddha referred to the emotions, meaning a movement of mind, he did

not refer to them as such but called them "kleśha" in Sanskrit, meaning exactly "affliction". It is a basic part of the Buddhist teaching that emotions afflict beings, giving them problems at the time and causing more problems in the future.

Alaya, Tib. kun gzhi: This term, if translated, is usually translated as all-base or thereabouts. It is a Sanskrit term that means a range that underlies and forms a basis for something else. In Buddhist teaching, it means a particular level of mind that sits beneath all other levels of mind. However, it is used in several different ways in the Buddhist teaching and changes to a different meaning in case.

Becoming, Skt. bhāvanā, Tib. srid pa: This is another name for samsaric existence. Beings in samsara have a samsaric existence but, more than that, they are constantly in a state of becoming—becoming this type of being or that type of being in this abode or that, as they are driven along without choice by the karmic process that drives samsaric existence.

Bliss, Skt. sukha, Tib. bde: The Sanskrit term and its Tibetan translation are usually translated as "bliss" but in fact refer to the whole range of possibilities of everything on the side of good as opposed to bad. Thus, the term will mean pleasant, happy, good, nice, easy, comfortable, blissful, and so on, depending on context.

Bliss, luminosity, and no-thought, Tib. bde gsal mi rtog pa: A person who actually practises meditation will have signs of that practice appear as various types of temporary experience. Most commonly, three types of experience are met with: bliss, luminosity, and no-thought. Bliss is an ease of body or mind or both, luminosity is the knowing factor of mind, and no-thought is an absence of thought that happens in the mind. The three are usually mentioned when discussing the passing experiences that arise because of practising meditation but there is also a way of describing them as final experiences of realization.

Note that this has often been called "bliss, clarity, and no-thought" but that makes the mistake that the word for luminosity has been abbreviated in this phrase and mistaken by translators to mean something else.

Bodhicitta, Tib. byang chub sems: See under enlightenment mind.

Bodhisatva, Tib. byang chub sems dpa': A bodhisatva is a person who has engendered the bodhicitta, enlightenment mind, and, with that as a basis, has undertaken the path to the enlightenment of a truly complete buddha specifically for the welfare of other beings. Note that, despite the common appearance of "bodhisattva" in Western books on Buddhism, the Tibetan tradition has steadfastly maintained since the time of the earliest translations that the correct spelling is bodhisatva; see under satva and sattva.

Clinging, Tib. zhen pa: In Buddhism, this term refers specifically to the twofold process of dualistic mind mis-taking things that are not true, not pure, as true, pure, etcetera and then, because of seeing them as highly desirable even though they are not, attaching itself to or clinging to those things. This type of clinging acts as a kind of glue that keeps you with the unsatisfactory things of cyclic existence because of mistakenly seeing them as desirable.

Conceived effort, Tib. rtsol ba: In Buddhism, this term usually does not merely mean effort but has the specific connotation of effort of dualistic mind. In that case, it is effort that is produced by and functions specifically within the context of dualistic concept. For example, the term "mindfulness with effort" specifically means "a type of mindfulness that is occurring within the context of dualistic mind and its various operations". The term "effortless" is often used in Mahāmudrā to mean a way of being in which dualistic mind has been abandoned and, therefore, in which there is none of the striving of ordinary people.

Confusion, Tib. 'khrul pa: In Buddhism, this term mostly refers to the fundamental confusion of taking things the wrong way that happens because of fundamental ignorance though it can also have the more general meaning of having lots of thoughts and being confused about it. In the first case, it is defined like this, "Confusion is the appearance to rational mind of something being present when it is not", and refers for example to seeing an object, such as a table, as being truly present when in fact it is present only as mere, interdependent appearance.

Cyclic existence, Skt. samsara, Tib. 'khor ba: The type of existence that sentient beings have which is that they continue on from one existence to another, always within the enclosure of births that are produced by ignorance and experienced as unsatisfactory. Although the Tibetan term literally means "cycling", the original Sanskrit has a slightly different meaning; it means to go about, here and there.

Deep solidification, Tib. a 'thas: This is a very strong term that has the full weight of "the deep stupidity of ignorance which solidifies empty actuality into concrete existence". This is how samsaric mind operates. It does not merely live in dualistic ways of knowing but solidifies all what it knows into the perception of a very concrete existence.

Dharmakaya, Skt. dharmakāya, Tib. chos sku: The mind of a buddha. Dharma here means reality, what actually is, and kāya means body.

Dharmatå, Skt. dharmatā, Tib. chos nyid: This is a general term meaning the way that something is, and can be applied to anything at all; it is similar in meaning to "actuality" *q.v.* For example, the dharmatā of water is wetness and the dharmatā of the becoming bardo is a place where beings are in a samsaric, or becoming mode, prior to entering a nature bardo. It is used frequently in Tibetan Buddhism to mean "the dharmatā of reality" but that is a specific case of the much larger meaning of the term. To read texts which use this term successfully, one has to understand that the term has a general meaning and then see how that applies in context.

Dharmín, Tib. chos can: A dharmin is a dharma, meaning phenomenon, belonging to the world of samsara. It is not only a dharma, a phenomenon in general, but has become a solidified dharma, a conceptualized thing, because of the samsaric context.

Discursive thought, Skt. vikalpita, Tib. rnam rtog: This means more than just the superficial thought that is heard as a voice in the head. It includes the entirety of conceptual process that arises due to mind contacting any object of any of the senses. The Sanskrit and Tibetan literally mean "(dualistic) thought (that arises from the mind wandering among the) various (superficies perceived in the doors of the senses)".

Emptiness having the excellence of all superficies, Tib. rnam kun mchog ldan gyi stong pa nyid: This term is taught in the *Kālachakra Tantra* to emphasize the fact that emptiness is always unified with appearance. The tantra teaches, in conjunction with this term, that emptiness always has the excellence of all superficies, that is, always has the fullness of appearance with it. The name is employed in philosophical writings to imply that emptiness is never the bare kind of emptiness that can come from mistakenly understanding the Prajñāpāramitā teachings on emptiness.

The term is usually mistakenly translated as "emptiness endowed with the supreme of all aspects" because of mistaking the Tibetan term "mchog" to mean the buddha qualities. However, the translation as given is the correct understanding of the term, an understanding which is clearly explained in two teachings here in Gyalwang Je's text and which is standard throughout Tibetan literature. Furthermore, grammatically speaking, this is emptiness which is not "endowed with" anything but simply "has" or "possesses" something.

Enlightenment mind, Skt. bodhicitta, Tib. byang chub sems: A key term of the Great Vehicle. It is the type of mind that is connected not with the lesser enlightenment of an arhat but the enlightenment of a truly complete buddha. As such, it is a mind that is connected with the aim of bringing all sentient beings to that same level of buddhahood. A person who has this mind has entered the Great Vehicle and is either a bodhisatva or a buddha.

It is important to understand that the term is used to refer equally to the minds of all levels of bodhisatva on the path to buddhahood and to the mind of a buddha who has completed the path. Therefore it is not "mind striving for enlightenment" but "enlightenment mind", that kind of mind which is connected with the full enlightenment of a truly complete buddha and which is present in all those who belong to the Great Vehicle. The term is used in the conventional Great Vehicle and also in the Vajra Vehicle. In the Vajra Vehicle, there are some special uses of the term where substances of the pure aspect of the subtle physical body are understood to be manifestations of enlightenment mind.

Entity, Tib. ngo bo: The entity of something is just exactly what that thing is. In English we would often simply say "thing" rather than entity. However, in Buddhism, "thing" has a very specific meaning rather than the general meaning that it has in English. It has become common to translate this term as "essence". However, in most cases "entity", meaning what a thing is rather than an essence of that thing, is the correct translation for this term.

Equipoise and post-attainment, Tib. mnyam bzhag and rjes thob: Although often called "meditation and post-meditation", the actual term is "equipoise and post-attainment". There is great meaning in the actual wording which is lost by the looser translation.

Exaggeration, Tib. skur 'debs pa: In Buddhism, this term is used in two ways. Firstly, it is used in general to mean misunderstanding from the perspective that one has added more to one's understanding of something than needs to be there. Secondly, it is used specifically to indicate that dualistic mind always overstates or exaggerates whatever object it is examining. Dualistic mind always adds the ideas of solidity, permanence, singularity, and so on to everything it references via the concepts that it uses. Severing of exaggeration either means removal of these un-necessary understandings when trying to properly comprehend something or removal of the dualistic process altogether when trying to get to the non-dualistic reality of a phenomenon.

Expanse, Skt. dhātu, Tib. dbyings: The Sanskrit term has over twenty meanings. Many of those meanings are also present in the Tibetan equivalent. In the Vajra Vehicle teachings it is used as a replacement for the term emptiness that conveys a non-theoretical sense of the experience of emptiness. When used this way, it has the sense "expanse" because emptiness is experienced as an expanse in which all phenomena appear.

Expressions, Tib. brjod pa: According to Sanskrit and Tibetan grammar following it, expressions refers to mental and verbal expressions. Thus, for example, the phrase seen in translation of "word, thought, and expression" is mistaken. The phrase is actually "expressions mental and verbal".

Fact, Skt. artha, Tib. don: "Fact" is that knowledge of an object that occurs to the surface of mind. It is not the object but what the mind understands as the object.

Fictional, Skt. saṃvṛti, Tib. kun rdzob: This term is paired with the term "superfactual" *q.v.* Until now these two terms have been translated as "relative" and "absolute" but these translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that they be corrected, but more than that, if the actual meaning of these terms is not presented, then the teaching connected with them cannot be understood.

The Sanskrit term saṃvṛti means a deliberate invention, a fiction, a hoax. It refers to the mind of ignorance which, because of being obscured and so not seeing suchness, is not true but a fiction. The things that appear to that ignorance are therefore fictional. Nonetheless, the beings who live in this ignorance believe that the things that appear to them through the filter of ignorance are true, are real. Therefore, these beings live in fictional truth.

Fictional and superfactual: Fictional and superfactual are our greatly improved translations for "relative" and "absolute" respectively. Briefly, the original Sanskrit word for fiction means a deliberately produced *fiction* and refers to the world projected by a mind controlled by ignorance. The original word for superfact means "that *super*ior *fact* that appears on the surface of the mind of a noble one who has transcended samsara" and refers to reality seen as it actually is. Relative and absolute do not convey this meaning at all and, when they are used, the meaning being presented is simply lost.

Fictional truth, Skt. saṃvṛtisatya, Tib. kun rdzob bden pa: See under fictional.

Fictional truth enlightenment mind, Tib. kun rdzob bden pa'i byang chub sems: One of a pair of terms explained in the Great Vehicle; the other is Superfactual Truth Enlightenment Mind. See under fictional truth and superfactual truth for information about those terms. Enlightenment mind is defined as two types. The fictional type is the conventional type. It is explained as consisting of love

and great compassion within the framework of an intention to obtain truly complete enlightenment for the sake of all sentient beings. The superfactual truth type is the ultimate type. It is explained as the enlightenment mind that is directly perceiving emptiness.

Floaters, Tib. rab rib: This term has usually been mistakenly translated as "cataracts". It is the medical term for eyes with a disease known as *Muscaria volante* in Western ophthalmology. The disease is common to a large portion of the world's population and has the common term "floaters" given to it by the medical profession. Almost anyone who looks out at a clear source of light will see grey threads, sometimes twisted, sometimes straight, floating in the field of vision. When an eye is moved, because the gel of the eye shifts, the floaters can seem to be like hairs falling through the field of vision and so are sometimes called "falling hairs". They seem to be "out there" when in fact they are shadows being cast on the retina by fissures in the gel inside the eye. The point is that they seem real when in fact they are an aberration produced by an illness of the eye.

Foremost instruction, Skt. upadeśha, Tib. man ngag: There are several types of instruction mentioned in Buddhist literature: there is the general level of instruction which is the meaning contained in the words of the texts of the tradition; on a more personal and direct level there is oral instruction which has been passed down from teacher to student from the time of the buddha; and on the most profound level there are foremost instructions which are not only oral instructions provided by one's guru but are special, core instructions that come out of personal experience and which convey the teaching concisely and with the full weight of personal experience. Foremost instructions or upadeśha are crucial to the Vajra Vehicle because these are the special way of passing on the profound instructions needed for the student's realization.

Grasped-grasping, Tib. gzung 'dzin: When mind is turned outwardly as it is in the normal operation of dualistic mind, it has developed two faces that appear simultaneously. Special names are given to these two faces: mind appearing in the form of the external object being referenced is called "that which is grasped". Mind

appearing in the form of the consciousness that is referencing it is called "the grasper" or "grasping" of it. Thus, there is the pair of terms "grasped-grasper" or "grasped-grasping". When these two terms are used, it alerts you immediately to the fact that a Mind Only style of presentation is being discussed. This pair of terms pervades Mind Only, Middle Way and tantric writings and is exceptionally important in all of them.

Note that you could substitute the word "apprehended" for "grasped" and "apprehender" for "grasper" or "grasping" and that would reflect one connotation of the original Indian terminology. The solidified duality of grasped and grasper is nothing but an invention of dualistic thought. It has that kind of character or characteristic.

Great Vehicle, Skt. Great Vehicle, Tib. theg pa chen po: The Buddha's teachings as a whole can be summed up into three vehicles where a vehicle is defined as that which can carry you to a certain destination. The first vehicle, called the Lesser Vehicle, contains the teachings designed to get an individual moving on the spiritual path through showing the unsatisfactory state of cyclic existence and an emancipation from that. However, that path is only concerned with personal emancipation and fails to take account of all of the beings that there are in existence. There used to be eighteen schools of Lesser Vehicle in India but the only one surviving these days is the Theravada of south-east Asia. The Greater Vehicle is a step up from that. The Buddha explained that it was great in comparison to the Lesser Vehicle for seven reasons. The first of those is that it is concerned with attaining the truly complete enlightenment of a truly complete buddha for the sake of every sentient being where the Lesser Vehicle is concerned only with a personal liberation that is not truly complete enlightenment and which is achieved only for the sake of that practitioner. The Great Vehicle has two divisions. There is a conventional Great Vehicle in which the path is taught in a logical, conventional way. There is also an unconventional Great Vehicle in which the path is taught in an unconventional and very direct way. This latter vehicle is called the Vajra Vehicle because it takes the innermost,

indestructible (vajra) fact of reality of one's own mind as the vehicle to enlightenment.

Ground, Tib. gzhi: This is the first member of the formulation of ground, path, and fruition. Ground, path, and fruition is the way that the teachings of the path of oral instruction belonging to the Vajra Vehicle are presented to students. Ground refers to the basic situation as it is.

Introduction, Tib. ngos sprad and ngos sprod pa respectively: This pair of terms is usually translated these days as "pointing out" "and "to point out" but this is a mistake that has, unfortunately, become entrenched. The terms are the standard terms used in day to day life for the situation in which one person introduces another person to someone or something. They are the exact same words as our English "introduction" and "to introduce".

In the Vajra Vehicle, these terms are specifically used for the situation in which one person introduces another person to the nature of his own mind.

Kaya, Skt. kāya, Tib. sku: The Sanskrit term means a functional or coherent collection of parts, similar to the French "corps", and hence also comes to mean "a body". It is used in Tibetan Buddhist texts specifically to distinguish bodies belonging to the enlightened side from ones belonging to the samsaric side.

Enlightened being in Buddhism is said to be comprised of one or more kayas. It is most commonly explained to consist of one, two, three, four, or five kāyas, though it is pointed out that there are infinite aspects to enlightened being and therefore it can also be said to consist of an infinite number of kāyas. In fact, these descriptions of enlightened being consisting of one or more kāyas are given for the sake of understanding what is beyond conceptual understanding so should not be taken as absolute statements.

The most common description of enlightened being is that it is comprised of three kāyas: dharma, saṃbhoga, and nirmāṇakāyas. Briefly stated, the dharmakāya is the body of truth, the saṃbhogakāya is the body replete with the good qualities of enlightenment, and the nirmāṇakāya is the body manifested into the worlds of saṃsara and nirvana to benefit beings.

Dharmakāya refers to that aspect of enlightened being in which the being sees the truth for himself and, in doing so, fulfils his own needs for enlightenment. The dharmakāya is purely mind, without form. The remaining two bodies are summed up under the heading of rūpakāyas or form bodies manifested specifically to fulfil the needs of all un-enlightened beings. "Saṃbhogakāya" has been mostly translated as "body of enjoyment" or "body of rapture" but it is clearly stated in Buddhist texts on the subject that the name refers to a situation replete with what is useful, that is, to the fact that the saṃbhogakāya contains all of the good qualities of enlightenment as needed to benefit sentient beings. The saṃbhogakāya is extremely subtle and not accessible by most sentient beings; the nirmāṇakāya is a coarser manifestation which can reach sentient beings in many ways. Nirmāṇakāya should not be thought of as a physical body but as the capability to express enlightened being in whatever way is needed throughout all the different worlds of sentient beings. Thus, as much as it appears as a supreme buddha who shows the dharma to beings, it also appears as anything needed within sentient beings worlds to give them assistance.

The three kāyas of enlightened being is taught in all levels of Buddhist teaching. It is especially important in Mahāmudrā and is taught there in a unique and very profound way.

The four kāyas usually refers to the three kāyas defined above with the addition of the svabhāvikakāya, the most essential body. This kāya is defined as the common emptiness of all three kāyas, that is, the fact that the three kāyas collectively are empty. The four kāyas occasionally refers to the three kāyas defined above with the addition of the mahāsukhakāya, the body of great bliss; the three kāyas collectively are enlightened being and therefore collectively are a body of the great bliss of enlightenment.

The five kāyas usually refers to the three kāyas plus the svabhāvikakāya to make four as defined above and then those four collectively are the mahāsukhakāya of great bliss.

Latency, Skt. vāsanā, Tib. bag chags: The original Sanskrit has the meaning exactly of "latency". The Tibetan term translates that inexactly with "something sitting there (Tib. chags) within the

environment of mind (Tib. bag)". Although it has become popular to translate this term into English with "habitual pattern", that is not its meaning. The term refers to a karmic seed that has been imprinted on the mindstream and is present there as a latency, ready and waiting to come into manifestation.

Lesser Vehicle, Skt. hīnayāna, Tib. theg pa dman pa: See under Great Vehicle.

Liveliness, Tib. rtsal: A key term in Mahāmudrā. The term is sometimes translated as "display" or "expression" but neither are correct. The primary meaning is the ability of something to express itself but in use, the actual expression of that ability is also included. Thus, in English it would not be "expression" but "expressivity" but that is too dry. This term is not at all dry; it is talking about the life of something and how that life comes into expression; "liveliness" fits the meaning of the original term very well.

Luminosity or illumination, Skt. prabhāsvara, Tib. 'od gsal ba: The core of mind has two aspects: an emptiness factor and a knowing factor. The Buddha and many Indian religious teachers used "luminosity" as a metaphor for the knowing quality of the core of mind. If in English we would say "Mind has a knowing quality", the teachers of ancient India would say, "Mind has an illuminative quality; it is like a source of light which illuminates what it knows".

This term been translated as "clear light" but that is a mistake that comes from not understanding the etymology of the word. It does not refer to a light that has the quality of clearness (something that makes no sense, actually!) but to the illuminative property which is the nature of the empty mind.

Note also that in both Sanskrit and Tibetan Buddhist literature, this term is frequently abbreviated just to Skt. "vara" and Tib. "gsal ba" with no change of meaning. Unfortunately, this has been thought to be another word and it has then been translated with "clarity", when in fact it is just this term in abbreviation.

Mind, Skt. chitta, Tib. sems: There are several terms for mind in the Buddhist tradition, each with its own, specific meaning. This term is the most general term for the samsaric type of mind. It refers to

the type of mind that is produced because of fundamental ignorance of enlightened mind. Whereas the wisdom of enlightened mind lacks all complexity and knows in a non-dualistic way, this mind of un-enlightenment is a very complicated apparatus that only ever knows in a dualistic way.

Mindfulness, Skt. smṛiti, Tib. dran pa: A particular mental event, one that has the ability to keep mind on its object. Together with alertness, it is one of the two causes of developing shamatha. See under alertness for an explanation.

Mindness, Skt. chittatā, Tib. sems nyid: Mindness is a specific term of the tantras. It is one of many terms meaning the essence of mind or the nature of mind. It conveys the sense of "what mind is at its very core". It has sometimes been translated as "mind itself" but that is a misunderstanding of the Tibetan word "nyid". The term does not mean "that thing mind" where mind refers to dualistic mind. Rather, it means the very core of dualistic mind, what mind is at root, without all of the dualistic baggage.

Mindness is a path term. It refers to exactly the same thing as "actuality" or "actuality of mind" which is a ground term but does so from the practitioner's perspective. It conveys the sense to a practitioner that he has baggage of dualistic mind that has not yet been purified but that there is a core to that mind that he can work with.

Noble one, Skt. ārya, Tib. 'phags pa: In Buddhism, a noble one is a being who has become spiritually advanced to the point that he has passed beyond cyclic existence. According to the Buddha, the beings in cyclic existence were ordinary beings, spiritual commoners, and the beings who had passed beyond it were special, the nobility.

Not stopped, Tib. ma 'gags pa: An important path term in the teaching of Mahāmudrā. There are two ways to explain this term: theoretically and from a practice perspective. The following explanation is of the latter type. The core of mind has two parts—emptiness and luminosity—which are in fact unified so must come that way in practice. However, a practitioner who is still on the path will fall into one extreme or the other and that results in "stoppage" of

the expression of the luminosity. When emptiness and luminosity are unified in practice, there is no stoppage of the expression of the luminosity that comes from having fallen into one extreme or the other. Thus "non-stopped luminosity" is a term that indicates that there is the luminosity with all of its appearance yet that luminosity, for the practitioner, is not mistaken, is not stopped off. "Stopped luminosity" is an experience like luminosity but in which the appearances have, at least to some extent, not been mixed with emptiness.

Outflow, Skt. āsrāva, Tib. zag pa: The Sanskrit term means a bad discharge, like pus coming out of a wound. Outflows occur when wisdom loses its footing and falls into the elaborations of dualistic mind. Therefore, anything with duality also has outflows. This is sometimes translated as "defiled" or "conditioned" but these fail to capture the meaning. The idea is that wisdom can remain self-contained in its own unique sphere but, when it loses its ability to stay within itself, it starts to have leakages into dualism that are defilements on the wisdom. See also under un-outflowed.

Poisons, Tib. dug: In Buddhism, poison is a general term for the afflictions. For samsaric beings, the afflictions are poisonous things which harm them. The Buddha most commonly spoke of the three poisons, which are the principal afflictions of desire, aggression, and ignorance. He also spoke of "the five poisons" which is a slightly longer enumeration of the principal afflictions: desire, aggression, delusion, pride, and jealousy.

Prajñå, Skt. prajñā, Tib. shes rab: A Sanskrit term for the type of mind that makes good and precise distinctions between this and that and hence which arrives at correct understanding. It has been translated as "wisdom" but that is not correct because it is, generally speaking, a mental event belonging to dualistic mind where "wisdom" is used to refer to the non-dualistic knower of a buddha. Moreover, the main feature of prajñā is its ability to distinguish correctly between one thing and another and hence to arrive at a correct understanding.

Rational mind, Tib. blo: Rational mind is one of several terms for mind in Buddhist terminology. It specifically refers to a mind that judges this against that. With rare exception it is used to refer to

samsaric mind, given that samsaric mind only works in the dualistic mode of comparing this versus that. Because of this, the term is mostly used in a pejorative sense to point out samsaric mind as opposed to an enlightened type of mind.

The Gelugpa tradition does have a positive use for this mind and their documents will sometimes use this term in a positive sense; they claim that a buddha has an enlightened type of this mind. That is not wrong; one could refer to the ability of a buddha's wisdom to make a distinction between this and that with the term "rational mind". However, the Kagyu tradition in their Mahāmudrā teachings, reserve this term for the dualistic mind. In their teachings, it is the villain, so to speak, which needs to be removed from the practitioner's being in order to obtain enlightenment.

This term has been commonly translated simply as "mind" but that fails to identify this term properly and leaves it confused with the many other words that are also translated simply as "mind". It is not just another mind but is specifically the sort of mind that creates the situation of this and that (*ratio* in Latin) and hence, at least in the teachings of Kagyu, upholds the duality of samsara. In that case, it is the very opposite of the essence of mind. Thus, this is a key term which should be noted and not just glossed over as "mind".

Realization, Tib. rtogs pa: Realization has a very specific meaning: it refers to correct knowledge that has been gained in such a way that the knowledge does not abate. There are two important points here. Firstly, realization is not absolute. It refers to the removal of obscurations, one at a time. Each time that a practitioner removes an obscuration, he gains a realization because of it. Therefore, there are as many levels of realization as there are obscurations. Maitreya, in the *Ornament of Manifest Realizations*, shows how the removal of the various obscurations that go with each of the three realms of samsaric existence produces realization.

Secondly, realization is stable or, as the Tibetan wording says, "unchanging". As Guru Rinpoche pointed out, "Intellectual knowledge is like a patch, it drops away; experiences on the path are temporary, they evaporate like mist; realization is unchanging".

Satva and sattva: According to the Tibetan tradition established at the time of the great translation work done at Samye under the watch of Padmasambhava not to mention the one hundred and sixty-three of the greatest Buddhist scholars of Sanskrit-speaking India, there is a difference of meaning between the Sanskrit terms "satva" and "sattva", with satva meaning "an heroic kind of being" and "sattva" meaning simply "a being". According to the Tibetan tradition established under the advice of the Indian scholars mentioned above, satva is correct for the words Vajrasatva and bodhisatva, whereas sattva is correct for the words samayasattva, samādhisattva, and jñānasattva, and is also used alone to refer to any or all of these three satvas.

All Tibetan texts produced since the time of the great translations conform to this system and all Tibetan experts agree that this is correct, but Western translators of Tibetan texts have for last few hundreds of years claimed that they know better and have "satva" to "sattva" in every case, causing confusion amongst Westerners confronted by the correct spellings. Recently, publications by Western Sanskrit scholars have been appearing in which these great experts finally admit that they were wrong and that the Tibetan system is and always has been correct!

Secret Mantra, Tib. gsang sngags: Another name for the Vajra Vehicle or the tantric teachings.

Shamatha, Tib. gzhi gnas: The name of one of the two main practices of meditation used in the Buddhist system to gain insight into reality. This practice creates a foundation of one-pointedness of mind which can then be used to focus the insight of the other practice, vipashyana. If the development of shamatha is taken through to completion, the result is a mind that sits stably on its object without any effort and a body which is filled with ease. Altogether, this result of the practice is called "the creation of workability of body and mind".

State, Tib. ngang: This is a key term in Mahāmudrā. A state is a certain, ongoing situation. In Buddhist meditation in general, there are various states that a practitioner has to enter and remain in as part of developing the meditation.

Stoppageless, Tib. 'gag pa med pa: A key term in Mahāmudrā. It is usually translated as "unceasing" but this is a different verb. It refers to the situation in which one thing is not being stopped by another thing. It means "un-stopped", "without stoppage", "not blocked and prevented by something else" that is, stoppageless. It is used in relation to the practice of luminosity. A stoppageless luminosity is the actual state of reality and what the practitioner has to aim for. At the beginning of the practice, a practitioner's experience of luminosity will usually not be stoppageless but with stoppages.

Superfactual, Skt. paramārtha,Tib. don dam: This term is paired with the term "fictional" *q.v.* Until now these two terms have been translated as "relative" and "absolute" but those translations are nothing like the original terms. These terms are extremely important in the Buddhist teaching so it is very important that their translations be corrected but, more than that, if the actual meaning of these terms is not presented, the teaching connected with them cannot be understood.

The Sanskrit term parāmartha literally means "a superior or holy kind of fact" and refers to the wisdom mind possessed by those who have developed themselves spiritually to the point of having transcended samsara. That wisdom is *superior* to an ordinary, undeveloped person's consciousness and the *facts* that appear on its surface are superior compared to the facts that appear on the ordinary person's consciousness. Therefore, it is superfact or the holy fact, more literally. What this wisdom sees is true for the beings who have it, therefore what the wisdom sees is superfactual truth.

Superfactual truth, Skt. paramārthasatya, Tib. don dam bden pa: See under "Superfactual" for an explanation of this term.

Superfactual enlightenment mind, Tib. don dam pa'i byang chub sems: One of a pair of terms; the other is Fictional Enlightenment Mind *q.v.* for explanation.

Superfice, superficies, Tib. rnam pa: In discussions of mind, a distinction is made between the entity of mind which is a mere knower and the superficial things that appear on its surface and which are

known by it. In other words, the superficies are the various things which pass over the surface of mind but which are not mind. Superficies are all the specifics that constitute appearance—for example, the colour white within a moment of visual consciousness, the sound heard within an ear consciousness, and so on.

Tathagatagarbha, Tib. de bzhin gshegs pa'i snying po: A Sanskrit term literally meaning "the birthplace of those who go to thatness" and used as a name for the buddha nature. The buddha nature is the potential that we all have which allows us to go to the state of enlightenment, the blissful state beyond all the unsatisfactoriness of normal existence.

Temporary experience, Tib. nyams: The practice of meditation brings with it various experiences that happen simply because of the meditation. These experiences are temporary experiences and not the final, unchanging experience, of realization.

The nature, Tib. rang bzhin: The nature is one of the three characteristics—entity, nature, and un-stopped compassionate activity—of the core of mind. Using this term emphasizes that the empty entity does have a nature. In other words, its use explicitly shows that the core of mind is not merely empty. If you ask "Well, what is that nature like?" The answer is that it is luminosity, it is wisdom.

Three kayas: See under kāya.

Three principal trainings, Tib. bslabs pa gsum: The three principal trainings of the Buddhist path are śhīla, samādhi, and prajñā—discipline, concentration, and correct discernment.

Three secrets, Tib. gsang ba: This term is usually defined as a path term which refers to the body, speech, and mind of a person who is on the way to buddhahood. When a person becomes a buddha, he has reached his full state of enlightenment in which case the three secrets are referred to as the three vajras of a tathāgata because they are unchanging at that point. This path term is used to mean the three vajras of the fruition state of buddhahood.

Un-outflowed, Skt. aśhrāva, Tib. zag pa med pa: Un-outflowed dharmas are ones that are connected with wisdom that has not lost its footing and leaked out into a defiled state; it is self-contained

wisdom without any taint of dualistic mind and its apparatus. See also outflowed.

Un-stopped, Tib. ma 'gags pa: See under "not stopped".

Vajra Vehicle, Skt. Vajra Vehicle, Tib. rdo rje'i theg pa: See the glossary entry "Great Vehicle".

View, meditation, and conduct, Tib. lta sgom spyod: A formulation of the teachings that contains all of the meaning of the path.

Vipashyana, Tib. lhag mthong: The Sanskrit name for one of the two main practices of meditation needed in the Buddhist system for gaining insight into reality. The other one, shamatha, keeps the mind focussed while this one, vipashyana, looks piercingly into the nature of things.

Wisdom, Skt. jñāna, Tib. ye shes: This is a fruition term that refers to the kind of mind, the kind of knower possessed by a buddha. Sentient beings do have this kind of knower but it is covered over by a very complex apparatus for knowing, dualistic mind. If they practise the path to buddhahood, they will leave behind their obscuration and return to having this kind of knower.

The original Sanskrit term has the sense of knowing in the most simple and immediate way. This sort of knowing is present at the core of every being's mind. Therefore, the Tibetans called it "the particular type of awareness which is there primordially". Because of their wording, it is often called "primordial wisdom" in English translations but that is too much. It is just wisdom in the sense of the most fundamental knowing possible.

Supports for Study

I have been encouraged over the years by all of my teachers to pass on the knowledge I have accumulated in a lifetime dedicated to study and practice, primarily in the Tibetan tradition of Buddhism. On the one hand, they have encouraged me to teach. On the other, they are concerned that, while many general books on Buddhism have been and are being published, there are few books that present the actual texts of the tradition. Therefore they, together with a number of major figures in the Buddhist book publishing world, have also encouraged me to translate and publish high quality translations of individual texts of the tradition.

My teachers always remark with great appreciation on the extraordinary amount of teaching that I have heard in this life. It allows for highly informed, accurate translations of a sort not usually seen. Briefly, I spent the 1970's studying, practising, then teaching the Gelugpa system at Chenrezig Institute, Australia, where I was a founding member and also the first Australian to be ordained as a monk in the Tibetan Buddhist tradition. In 1980, I moved to the United States to study at the feet of the Vidyādhara Chogyam Trungpa Rinpoche. I stayed in his Vajradhatu community, now called Shambhala, where I studied and practised all the Karma Kagyu, Nyingma, and Shambhala teachings being presented there and was a senior member of the Nalanda Translation Committee. After the vidyādhara's nirvana, I moved in 1992 to Nepal, where I have been continuously involved with the study, practise, translation, and teaching of the Kagyu system and especially of the Nying-

ma system of Great Completion. In recent years, I have spent extended times in Tibet with the greatest living Tibetan masters of Great Completion, receiving very pure transmissions of the ultimate levels of this teaching directly in Tibetan and practising them there in retreat. In that way, I have studied and practised extensively not in one Tibetan tradition as is usually done, but in three of the four Tibetan traditions—Gelug, Kagyu, and Nyingma—and also in the Theravada tradition, too.

With that as a basis, I have taken a comprehensive and long term approach to the work of translation. For any language, one first must have the lettering needed to write the language. Therefore, as a member of the Nalanda Translation Committee, I spent some years in the 1980's making Tibetan word-processing software and high-quality Tibetan fonts. After that, reliable lexical works are needed. Therefore, during the 1990's I spent some years writing the *Illuminator Tibetan-English Dictionary* and a set of treatises on Tibetan grammar, preparing a variety of key Tibetan reference works needed for the study and translation of Tibetan Buddhist texts, and giving our Tibetan software the tools needed to translate and research Tibetan texts. During this time, I also translated full-time for various Tibetan gurus and ran the Drukpa Kagyu Heritage Project—at the time the largest project in Asia for the preservation of Tibetan Buddhist texts. With the dictionaries, grammar texts, and specialized software in place, and a wealth of knowledge, I turned my attention in the year 2000 to the translation and publication of important texts of Tibetan Buddhist literature.

Padma Karpo Translation Committee (PKTC) was set up to provide a home for the translation and publication work. The committee focusses on producing books containing the best of Tibetan literature, and, especially, books that meet the needs of practitioners. At the time of writing, PKTC has published a wide range of books that, collectively, make a complete program of study for those practising Tibetan Buddhism, and especially for those interested in the higher tantras. All in all, you will find many books

both free and for sale on the PKTC web-site. Most are available both as paper editions and e-books.

It would take up too much space here to present an extensive guide to our books and how they can be used as the basis for a study program. However, a guide of that sort is available on the PKTC web-site, whose address is on the copyright page of this book and we recommend that you read it to see how this book fits into the overall scheme of PKTC publications. In short, given that this book is about the Kagyu non-dual view, other books of interest from us would be:

- *Drukchen Padma Karpo's Collected Works on Mahāmudrā*, the entire writings on Mahāmudrā of one of the most important Kagyu authors, with many details of the non-dual view;
- *Gampopa's Mahāmudrā, The Five-Part Mahāmudrā of the Kagyus*, a set of several texts showing the view of Mahāmudrā and how to practise it;
- *Gampopa Teaches Essence Mahāmudrā, Interviews with his Heart Disciples, Dusum Khyenpa, and Others*, a complete set of teachings on Mahāmudrā given in personal interviews with great yogins, which repeatedly clarify the non-dual view;
- *The Bodyless Dakini Dharma: The Dakini Hearing Lineage of the Kagyus*, with several very early teachings on the view;
- *Maitrīpa's Writings on the View*, several teachings on the view from the "father of other emptiness";
- *Theory and Practice of Other Emptiness Taught Through Milarepa's Songs*, a complete explanation of the view of other emptiness given through two songs of Milarepa which are famous for their expositions of the non-dual view;
- *Dusum Khyenpa's Songs and Teachings*.

We make a point of including, where possible, the relevant Tibetan texts in Tibetan script in our books. We also make them available in electronic editions that can be downloaded free from our web-site, as discussed below. The Tibetan text for this book has not been included because of size constraints. However, a digital edition, together with the software needed to read it, is available on the PKTC web-site.

Electronic Resources

PKTC has developed a complete range of electronic tools to facilitate the study and translation of Tibetan texts. For many years now, this software has been a prime resource for Tibetan Buddhist centres throughout the world, including in Tibet itself. It is available through the PKTC web-site.

The wordprocessor TibetDoc has the only complete set of tools for creating, correcting, and formatting Tibetan text according to the norms of the Tibetan language. It can also be used to make texts with mixed Tibetan and English or other languages. Extremely high quality Tibetan fonts, based on the forms of Tibetan calligraphy learned from old masters from pre-Communist Chinese Tibet, are also available. Because of their excellence, these typefaces have achieved a legendary status amongst Tibetans.

TibetDoc is used to prepare electronic editions of Tibetan texts in the PKTC text input office in Asia. Tibetan texts are often corrupt so the input texts are carefully corrected prior to distribution. After that, they are made available through the PKTC web-site. These electronic texts are not careless productions like so many of the Tibetan texts found on the web, but are highly reliable editions useful to non-scholars and scholars alike. Some of the larger collections of these texts are for purchase, but most are available for free download.

The electronic texts can be read, searched, and even made into an electronic library using either TibetDoc or our other software, TibetD Reader. Like TibetDoc, TibetD Reader is advanced software with many capabilities made specifically to meet the needs of reading and researching Tibetan texts. PKTC software is for purchase but we make a free version of TibetD Reader available for free download on the PKTC web-site.

A key feature of TibetDoc and Tibet Reader is that Tibetan terms in texts can be looked up on the spot using PKTC's electronic dictionaries. PKTC also has several electronic dictionaries—some Tibetan-Tibetan and some Tibetan-English—and a number of other reference works. The *Illuminator Tibetan-English Dictionary* is renowned for its completeness and accuracy.

This combination of software, texts, reference works, and dictionaries that work together seamlessly has become famous over the years. It has been the basis of many, large publishing projects within the Tibetan Buddhist community around the world for over thirty years and is popular amongst all those needing to work with Tibetan language or deepen their understanding of Buddhism through Tibetan texts.

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This is a remarkable book with many interesting themes. It presents a translation of the text entitled "*Chariot of Establishment*", *Treasure Trove of a Mind Absorbed in the Profound Meaning* by the second Drukchen [1428-1476 C.E.] or leader of the Drukpa Kagyu school of Tibetan Buddhism. To begin with, it is of interest simply because it is the first major text of Drukpa Kagyu teachings to have been translated into English.

The text is a compilation of over sixty different oral teachings given by the second Drukchen. The compiler, an attendant, tells us that the teachings included were selected because they establish the ultimate, non-dual view of the Kagyu tradition as it is presented by the Drukpa Kagyu. The text begins with a long teaching on the view of the Kagyu in general, making it of interest to all Kagyu followers. An important feature of this teaching is that it clearly shows the Other Emptiness approach which is at the root of the Kagyu view, though does so according to the earliest teachings of the Kagyu lineage in which the name "Other Emptiness" is not mentioned. Through it, we see how Other Emptiness was taught originally in the Kagyu and we see how the Drukpa Kagyu in particular presents the Other Emptiness view of the Kagyu without using the name "Other Emptiness". The text then presents many smaller teachings on the view, always with reference to the non-dual view of Kalachakra as the ultimate way to establish the view. Thus, the book also contains many teachings on tantra in general as well as many interesting points from the Kalachakra. For instance, there are clear explanations of mother, father, and non-dual tantra and how each demands a different approach.

A long introduction by the author, giving a history of the lineage, a guide to the Other Emptiness view and how it is presented in the various Kagyu schools, and more will be of great help to readers of all levels. A second chapter by the author is dedicated to clarifying the meaning of the first and largest chapter on the view.

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